THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 5. NEW-YORK, SATURDAY, APRIL 13, 1839. Whole Number 421

POETRY.

From the British Magazine.

RESIGNATION.

Who would recall the self-same round of days,
Real in their grief, in pleasure but a toy,
With year-long sorrow and a moment's joy,
To end alike in bitterness? Or raise

The ghosts of hours departed, sweeping by
In bright or sable garb, with power to choose
The gay ones for his own, the dark refuse;
And frame a future to his fancy's eye?

No! where grief deeply drinks, the heart will spring
To joys of heaven, beyond the hard control
Of change, and time, and earth; there's not a soul
That is so trouble-broken as to cling
For ever to its dreams, down to the tomb,
When the misshapen births of human thought,
Wearing no trace of hand divine that wrought
To their accomplishment, shall find their doom.

Bright though the hopes that, when our heart was young,
Sprung upward aye; yet man's imaginings
Are dull compared with those mere common things
That flow from heaven to wake our thankful song.

Joy will not wait the restless search of man;
Eager we drain the cup, the sweet is gone;
Heart-broken, then pray we, "His will be done,
Whose love doth more than all our wisdom can."

From the British Magazine.

MR. FABER IN REPLY TO THE EDITOR AND MR. CROSTHWAITE.

Sir,—With your permission, and as a *public* act of justice to myself, I offer a short reply to your note, which occurs in the British Magazine for this month, p. 43.

You describe me as charging you with unfairness, though you have inserted my letters as speedily as possible.

I respect your sensitiveness on this point, both because the character of an editor, like that of Cæsar's wife, ought to be above even suspicion, and because the honor of one, now (I lament to say) no more, was intrusted to your keeping, as his temporary representative,

Yet, if you will reperuse my communication, upon which your complaint is founded, you will perceive that *I*, at least, have brought against you no charge of unfairness.

This is the simple *fact*. Nevertheless, though *I* have brought no such charge against you, it cannot, I fear, be dissembled, that an *enemy* might do it not altogether without a show of plausibility.

The matter stands thus:—

Mr. Dowling's original letter you *nakedly* inserted, *without* first sending it to me, in order that I might have the option of *his* attack and *my* reply appearing conjointly in the *same* number of the British Magazine.

But the second part of my reply was promptly sent to Mr. Dowling, instead of being *nakedly* inserted in your journal; and thus *he* was privileged to enjoy an advantage which *I* enjoyed *not*; though, by your giving such advantage to *him*, the regular order of attack and reply was exactly *inverted*.

Were this the *whole*, your supposed enemy might be deemed captious; but unfortunately for the case, it is *not* the whole.

If charged with captiousness, he would remark that, not content with giving Mr. Dowling this advantage, (for whether of much intrinsic value or not, it certainly *was* an advantage,) you associated it with a piece of gratuitous rudeness which was wholly uncalled for. You stated yourself to have sent my communication to Mr. Dowling, in order that he might answer it in the same number, "if he thought it worth his while."

Now, when Mr. Dowling sent to you *his* first letter, it was inserted without any intimation that, "if I thought it worth my while," I might answer it; but when *my* communication was transmitted to Mr. Dowling, the offensive language in question, which apparently does not savor much of fair play, was, after the manner of a patizan, studiously introduced.

As a *friend* I fairly tell you, that so an *enemy* might not unplausibly, though doubtless very incorrectly argue. For *my own* part, I cheerfully say, that you have acted *quite fairly* in admitting my papers; and I feel assured that the same inherent love of *fairness* will secure an admission for this reply to yourself.

You put, however, a plain question to me: "Do you mean to deny, that a published work is not fairly open to criticism?"

Assuredly not. My careful statement of the regular order of *replies* and *answers* attached to my expression, "without the slightest provocation on my part," purely sprang out of *your own* expression—"If he thought it worth his while;" insomuch, that if *your* expression had been spared, *my* statement would never have appeared.

I argued thus.

If Mr. Dowling may easily and rationally "think it not worth his while" to answer my reply to his attack, the editor, who employed that phrase, and who by it suggested to Mr. Dowling the propriety of a dignified silence, may peradventure, purely in his critical capacity, "not think it worth *his* while" to insert that my reply. But with some pardonable feeling (I suppose) of the *amour propre*, it so happened that I *wished* my reply to be inserted. Therefore, quite naturally, I appealed to the editor's "known love of fair play," (my very words, observe,) against his better critical judgment, which with much propriety, would deem my reply, of itself unworthy of insertion.

To your "known love of fair play" I did not appeal in vain; but my conjecture as to your probable low estimate of my reply, which *might* have shut it out from the British Magazine, is fully confirmed by your present claim of credit to yourself, or even (as you say) *more* than credit, in neither reviewing my work on the Vallenses, nor in allowing it to be received. [*quere* reviewed.]

No doubt, under *your* impressions, you act with irreproachable propriety in adopting such a resolution; but your good nature, I am confident, will be gratified by the information that this critical decision does not occasion me so much disappointment as might have been apprehended. You ask from me—"Did he not send the book to the Magazine, in order that it might be criticized?" This question clearly imports, that you *received* the book; but as for its *transmission*, it was assuredly NOT *sent* either by me or by my direction, or even with my knowledge. My respectable publisher, I doubt not, sent it purely in the ordinary routine of business. At all events your question puts me in possession of a *fact* with which I was previously unacquainted.

Mr. Crosthwaite's continuation, as it appears in your January number, from *me* requires no answer. That gentleman amuses himself and his readers by exhibiting me *personally* in the somewhat unlooked-for position of a staunch friend both to the Papists and to the Presbyterians; but he seems determined not to touch the *vitals* of the question. I have suggested to him that his *real* business is to demonstrate, upon competent historical testimony, that *the power of ordination was, by the apostles, made exclusively inherent in the episcopate quoad ordinem.* When *this* point is demonstrated, the *inevitable* result will be, that *no ordination, save by bishops, either will or can, under* ANY *circumstances, constitute a lineal descent of power from the apostles.*

Should Mr. Crosthwaite be able to demonstrate the point in question—which he has *hitherto* diligently eschewed—he will, of course, stultify Hooker, who, in the depth of his Presbyterian and Popish ignorance, has declared, that "we are not simply, without exception, to urge a lineal descent of power from the apostles, by continued succession of bishops, in every effectual ordination." But still, whatever may befall Hooker in the gripe of Mr. Crosthwaite, truth is truth, and must not be set aside by any matter of what the judicious presbyter calls *by-regards*.

My own *ecclesiastical* defence of the Vallenses and the Albigenses rests, not as Mr. Crosthwaite would charitably insinuate, upon my dislike of Episcopacy and upon my mingled fondness for Presbyterianism and Popery, but upon the precise ground of A NECESSITY, which, in the judgment of the immortal Hooker, can make an ordination valid, though not in a lineal descent of power from the apostles by continued succession of bishops.

Until I shall have been better taught than Mr. Crosthwaite has *hitherto* taught me, I really cannot exclude my clients from the true Catholic Church of Christ merely out of compliment—as Bishop Burnett speaks—to "that MAGISTERIAL STIFFNESS in which some have taken upon themselves to dictate in this matter." However, we shall see what Mr. Crosthwaite will accomplish in the way of *historical demonstration.* I only take the liberty of begging him to keep to the point; a matter for which, as yet, he certainly has shown no special affection. I have the honor to be, Sir, your obedient humble servant.

G. S. Faber.

From the British Magazine.

MR. CROSTHWAITE IN REPLY TO MR. FABER.

Dear Sir,—Having allowed Mr. Faber time to see my letter, which appeared in your Magazine for January, permit me to lay before your readers a very few observations on his letter in the same number.

I. Mr. Faber says that I am "guilty of a most reprehensible inaccuracy." He says, "he describes me as *believing* that bishops, priests, and deacons, constitute but two orders. Now I never expressed my fixed personal *belief* either one way or the other." Now to this I reply. I did not say that Mr. Faber had *expressed* his belief; but that he *believed.* (Dec. p. 633.) If Mr. Faber will now distinctly say that *he does not believe* that bishops, priests, and deacons constitute but two orders, I must only say that I have misunderstood him; but how I have been guilty of "*inaccuracy*" I have yet to learn. My statement was founded on Mr. Faber's own words. In his note (Vallenses and Albigenses, p. 556,) he says, "He [St. Jerome] tells us that from the beginning bishops and presbyters were in point of order the same, [which, as I have already (Jan. p. 38) observed, St. Jerome has no where told us, and as Bishop Taylor proves, (ib. 39,) St. Jerome neither said nor believed,] though in point of church polity it had been deemed expedient to set one presbyter over his brethren, in the capacity of a bishop or superintendent," &c. Again, (p. 558,) he says, "Clement, in a mode which cannot be misunderstood, intimates that there were only two orders." In his letter in your November number, p. 533, he says, "He [Clement] also tells us that these three ranks of clergy constituted no more than two orders," [which Clement does not tell us;] .... He declares that there were only two orders in the Church," that of bishops and that of deacons, &c. Again, in his note, (pp. 555, 556,) *wherein, he trusts, there is "nothing either unseemly or dogmatical,"* (British Magazine, Dec. p. 534,) speaking of our ordination service, he says, that if presbyters have not a power of transmitting the presbyterate, "their joint imposition of hands is *an unmeaning and nugatory ceremonial.*" It was from such language as this that I concluded that Mr. Faber believed in but two orders; and if I had asserted that he had *expressed his belief* to that effect, I know not that many persons would have thought I had spoken too strongly. The affectation of modesty and candor, which is as painful as the superciliousness of his sneer, has, I should conceive, too much the air of artifice to mislead many of his readers. But will Mr. Faber say that St. Jerome and Clement *have really told us* that bishops and presbyters are in point of order the same, and that there are only two orders in the Church? And that still, in the face of what he calls "the historical attestation of Jerome," and "the historical testimony of the Roman Clement, he *has* (and not merely has "*expressed*") no "fixed personal belief" one way or the other? If so, one may well wonder why he cited them at all; still more, why he has made them say what they neither said nor meant to say; and above all, if the historical testimony and attestation of his own selected witnesses can still leave him in uncertainty. to what end has he called on me to bring forth a catena patrum? I do not mean to say that Mr. Faber has *wilfully* misrepresented St. Clement. As to St. Jerome I cannot so easily acquit him. St. Jerome, in making out his notion of a sort of equality between bishops and presbyters, expressly reserves ordination as an act of which the presbyter is incapable, (*de jure*, as Bishop Taylor demonstrates,) and that in the very passage from which Mr. Faber concludes that St. Jerome tells us that bishops and presbyters are in point of order the same. But after all, whether Mr. Faber has been in such cases tampering with evidence, or has erred through his want of competent information, is by no means clear to me. Certainly, it would seem that nothing short of an almost inconceivable unacquaintance with Church history could have led him to warn me against falling into what he most amusingly (if one can be amused with ignorance on such an occasion) calls "the frequent irrelevancy of adducing the circumstance that no case of an ordination by presbyters exclusively occurs in old records." (British Magazine, Nov. p. 535.) And yet this sentence is part of the very paragraph which Mr. Faber has adduced in proof of his modesty! (ib. Jan. p. 47.) I have spoken of tampering with evidence, and those who have much reverence for the holy Scriptures will not, I should think. feel this to be too strong an expression. In Mr. Faber's note, above cited, (Vallenses and Albigenses, p. 561,) after he had explained away St. Ignatius's language by the help of his misrepresentation of St. Jerome, he proceeds to try a similar process with St. Paul—"With the same key also we may open the full drift and purpose of the apostle's wise admonition to the youthful prelate, touching the very delicate matter of dealing with his subject presbyters; many of whom, no doubt, exceeded him in age. Rebuke not a presbyter; but admonish him as a father." (1 Tim. v. 1.) As if he had said, in the tone and manner of Jerome, [!!] "Execute thy official duties meekly, especially towards those who are older than thyself; for though presbyters, by a custom henceforth to be introduced into the Church, are subjected to thee, yet know, that thou art greater than thy presbyters, rather by this ecclesiastical custom than by the verity of the Lord's disposition, and therefore that thou oughtest to govern the Church in common with them." St. Paul has been hardly treated enough by his commentators, but this attempt to make him speak "in the tone and manner of Jerome" is really shocking.

II. Mr. Faber demands that I should prove, by "a regular catena patrum, that the power of ordination was by the apostles made exclusively inherent in the episcopate quoad ordinem;" meaning, as he has elsewhere explained himself, that it was not merely intrusted to presiding presbyters *quoad disciplinam.* To this I answer, that if Mr. Faber is acquainted with the sources of information on such a subject, *he knows* that for more than fifteen centuries the belief of the Catholic Church was—1, that bishops are successors to the apostles themselves; and 2d, that ordination, except by a bishop, is simply invalid and null. His scholastic distinction, therefore, between "inherent quoad ordinem," and "intrusted quoad disciplinam" is utterly childish, nor can I see what end it can possibly serve, except to puzzle and perplex an uninformed reader. The whole question, from beginning to end, has been, *whether a presbyter can validly ordain a presbyter or consecrate a bishop.* This is the real question which Mr. Faber has stirred, contrary to the doctrine of the Church of England. Mr. Faber has not brought a single particle of evidence to prove the validity of Presbyterian orders, or to raise a rational doubt on the subject. When he has, it will be time enough to talk of the *catena patrum.* Meantime, I do not see that Theophilus and Athenagoras are just the sort of writers in which one is to expect to find the distinction between "*inherent quoad ordinem*," and "*intrusted quoad disciplinam.*"

III. No less disingenuous is the use Mr. Faber has made of my proof that his doctrine is that of the Council of Trent. But this requires no comment. The real principles of the ancient Roman Church are demonstrated by the ordination of Novatian, which, I suspect, is a rather more authentic piece of history than the story of Pelagius, to which Mr. Faber still clings for succor, notwithstanding what Bishop Taylor has said of it.

IV. Clemens of Alexandria is adduced with as little felicity as Mr. Faber's former witnesses. His testimony on this subject the reader will find in Potter on Church Government, (ch. iii. and iv.) where the archbishop proves that, although, in the passage cited by Mr. Faber, Clemens names but presbyters and deacons, yet that "in several other places he speaks of all the three orders as distinct from one another." But I suspect that this is not the first time that Clement of Alexandria also has been brought forth on this desperate service.

V. As to the opinions of such writers as Hooker and Hall, there is this general unfairness in alleging them as Mr. Faber has done—that, whatever they may have said in favor of the reformed Churches abroad, their professed purpose was, to prove the invalidity of the orders assumed by the Presbyterians in Scotland and England, whom they expressly precluded from all pretences of inevitable necessity, or necessity of any sort. Bishop Hall, as I have showed, (British Magazine, Dec. p. 640,) denies in the strongest language that such a necessity ever yet existed. And this, not indeed when *pressed by our enemies* with the case of the foreign Churches, but when refuting the pretensions of the Presbyterians at home. Hooker's notion seems, from the context, to be grounded on the assumption that the whole Church visible is the true original subject of all power; which, I apprehend, is not the conclusion one would naturally come to from the commission given by Christ to his apostles. But, even on Hooker's theory, I cannot see how any thing less than a total departure of all the bishops of the Church universal from the catholic faith could justify any particular Church, or part of a Church, in separating, not from a bishop, but from Episcopacy, to do which, as Bishop Taylor truly remarks, "is the quintessence and spirit of schism, and a direct overthrow to Christianity, and 'a confronting of a divine institution.'"

For, let me ask, what degree of domonstration are we not bound to require before we admit that such a necessity has arrived? Can any thing short of a miracle be sufficient warrant for overturning the constitution which Christ and his apostles founded, and which the whole Catholic Church for fifteen centuries believed to be vital and essential to Christianity? Those who make such an attempt must, *at the very least*, be able to show that it was impossible, after never so long an interval of patient abstinence, to obtain orders elsewhere, except from a heretical bishop. "Where God," says Bishop Taylor, "means to found a Church, there he will supply them with those means and ministers which himself hath made of ordinary and absolute necessity." (Sect. 32.) "Necessity may excuse a personal delinquency, but I never heard that necessity did build a Church." (Ib.) "If God means to build a Church in any place, he will do it by means proportionable to that end—that is, by putting them into a possibility of doing and acquiring those things which himself hath required, of necessity, to the constitution of a Church. So that, supposing that ordination by a bishop is necessary for the vocation of priests and deacons, as I have proved it is, and therefore for the founding and perpetuating of a Church, either God hath given to all Churches opportunity and possibility of such ordinations, and then the necessity of the contrary is but pretence and mockery; or if he hath not given such possibility, then there is no Church there to be either built or continued, but the candlestick is presently removed." (Ib.)

Nor can I see how this doctrine of inevitable necessity involves less than the supposition that Christ moy *possibly* fail to keep his promises of being with his apostles to the end of the world, and that the gates of hell shall not prevail against his Church. As the argument is used in this controversy, it goes the length of supposing that his promises have *actually*, on more than one occasion, failed already. Further, granting that such a necessity should arrive, would it not be a necessity of doing in some sort without ministers, and not a power of creating them? For no one can give a power which he had not previously possessed. And therefore, if, without miraculous interposition, a presbyter is capable, in such an emergency, of imparting to another (whether laic or presbyter) the power of transmitting spiritual gifts, and as Epiphanius would say, *of begetting fathers* to the Church, he must have been equally capable of imparting it before the emergency occurred. This is well put by Scrivener in his "*Actio in Schismaticos Anglicanos*:"—

"That such a necessity can be granted, in which lawful ministers can be made by those who are not ministers, or be created or ordained by ministers who have no lawful and ordinary power, I have not yet, after the most diligent search, been able to discover from Scripture or ecclesiastical tradition. But I wish these doctors would, in a peaceable discourse, explain what may be the efficacy of that extreme necessity of which some speak. Do they not (at least so they seem to me) feign that to those laboring under extreme necessity there springs up a new power, which they did not at all possess before the necessity occurred? Nothing surely can be more vainly imagined. He, therefore, who teaches that power of ordaining a presbyter is simply absent from a minister, by what means will he allow it to be infused by urgent necessity? For necessity does not simply furnish any one with a new power, it merely removes external impediments; and that axiom which sophists misapply in this argument, "*what ought not to be done, when done is valid*," has no relevancy whatever when the doubt is concerning the original power itself, and whether the effect be real or fictitious. Since, therefore, we deny, both that there is power in the ordaining ministers, and that any effect has been produced by their ordination, why do they weary our ears with the vain clamor of the aforesaid canon, and contend that an action *has been done validly*, which we deny, and which they do not prove to have been *done at all.*"

There is, I apprehend, but too much reason to fear that such men as Hooker and Bishop Hall, (and Mr. Faber could easily have adduced many more,) in their anxiety to maintain a friendly union with the foreign Churches, and thus, by making common cause, to strengthen this Church and enfeeble the Papacy, have deeply injured the cause of that truth which they loved and powerfully defended. Instead of neutralizing the force of their own invincible arguments in this process of temporizing expediency, had they uniformly and undeviatingly maintained the doctrine which they proved to be the *only* doctrine of Scripture or the primitive Church, I cannot but believe that the truth would have prevailed far more, or more truly, have suffered far less than it has, and the Reformation have stood in a very different position both here and on the continent. From first to last, the obvious policy of the Papal court has been to prevent Protestant Europe from becoming united on the basis of antiquity; and I question if there be any thing which has better served its purpose than this fiction of an inevitable necessity. I am not new in my judgment of this theory. To quote our admirable Bishop Taylor once more:—

"But then, are all ordinations invalid which are done by mere presbyters, without a bishop? What think we of the Reformed Churches? For my part, I know not what to think. The question hath been so often asked, with so much violence and prejudice, and we are so bound by public interest to approve all that they do, that we have disabled ourselves to justify our own. For we were glad at first of abettors against the errors of the Roman Church; we found these men zealous in it; we thanked God for it, as we had cause; and were willing to make them recompense, by endeavoring to justify their ordinations; not thinking what would follow upon ourselves. But now it is come to that issue, that our own Episcopacy is thought not necessary, because we did not condemn the ordinations of their presbytery. Why is not the question rather, what we think of the primitive Church, than what we think of the Reformed Churches? Did the primitive Church and fathers do well in condemning the ordinations made by mere presbyters? If they did well, what was a virtue in them is no sin in us. If they did ill, from what principal shall we judge of the right of ordinations?"

This whole subject, I am persuaded, deserves a far more attentive consideration than it has ever yet received. The Churches which renounced Episcopacy in the sixteenth and seventeenth centuries have ever since been departing further and further from the truth of the Gospel. Our Church, which once seemed destined by the Almighty to restore the doctrine and government of the primitive Church to the whole of Christendom, has lost much of her power and influence, by the futile attempts of too many eminent (but in this particular, I fear, most mistaken) men to consolidate a union among Protestants at the expense of what they believed to be catholic truth, and in direct opposition to what they themselves had demonstrated to be "*the constant voice of Christendom, declaring ordinations made by presbyters to be null and void in the nature of the thing.*" All they effected by this compromise of principle is, to supply topics of extenuation for the very schisms against which they were writing, the very schisms by which the energy and union of the Reformation is frittered to pieces, and arguments and declarations for such writers as Mr. Faber. They descended from their high position in order, no doubt, that they might raise others. The attempt ended, as such attempts must ever end, in lowering their own tone of principle, without in the least improving those whom they had hoped to serve. The only bond of Christian unity is Christian truth. The only weapon which can overthrows the power of falsehood is, that faith which boldly and unflinchingly puts forward truth, and leaves results and consequences to Almighty God.

Dear Sir, most truly yours,

John Clarke Crosthwaite.

From the London Episcopal Magazine.

THE MISSIONARY SPIRIT.

We recollect being mightily struck with the annunciation, by the General Convention of the Protestant Episcopal Church in America, of the grand missionary principle. and we rather alluded to it in the first series of this Magazine as an instance of American pomposity. "The missionary field," quoth the Convention, "is ONE, the WORLD: *domestic* and *foreign* being only terms of locality, adopted for convenience." American Churchmen themselves were for a while quite captivated by this magnificent dictum, and we have seen it referred to in English publications with great admiration. For ourselves, we confess that we never could find out the meaning of it, which we modestly attribute to our own obtuseness. The mighty *sound*, however, seems to have died away, and some of the Americans, awaking from their trance, begin to inquire what it *is* which they have been admiring; what substantial *idea* is conveyed in this wondrous apothegm. A writer in the New York Churchman (Sept. 29, 1838,) proposes various interpretations, all showing the practical absurdity of any one Church pretending to such a field before her, and plainly states his conviction that "this celebrated text is simply a flourish of rhetoric, a sort of flounce or furbelow, adorning the missionary manifesto, of too delicate a texture to bear handling, and not intended for close examination;" since there cannot be in any Church towards the world u unity of affection, or care, or obligation, or means of usefulness, or prospect of success; for every Church is and must be circumscribed by the realities as well as terms of locality, and is bound to care more for the people within and around her than for those at the antipodes, and bestow more of her means on one place than another, according to the probabilities of success.

It is, however, very commonly remarked in answer, that this pretence of looking at home, and caring for the needs of those about us, is a sad damper of zeal, deadening our love to souls; in fact, a mere fetch to get off from contributing to the propagation of the Gospel either at home or abroad. It is said that those who are most zealous, and contribute most liberally to send the Gospel to the heathen, are the best friends of *domestic missions*, that zeal for the welfare of the Church at home derives all its pabulum from the love of foreign missions, and that if we would induce people to draw forth their guineas for advancing religion among our own people, we must by all means begin by telling them about the "cry of perishing millions in China," where there is no cry, and advising them strongly to give their money to support missionaries in Persia, the islands in the Pacific, or some other remote place. It may be very true that an indifference to missions is an indication of deadness in a Church, but certainly it is not the cause of it, nor is an ardent prosecution of what are *now* called foreign missions any sure test of a living spirit in the Church. It is in truth, at present a mere fashion, one of the ways which satisfies the diseased craving of an irregular zeal, by offering to the contemplation magnificent results, without bringing them to the painful ordeal of experience, to which home efforts are almost instantly subjected. It was doubtless a lamentable instance of deadness in the Church of England, to have allowed the whole of the eighteenth century to elapse without establishing herself—not her doctrines merely, but her whole polity—permanently and on a footing becoming the grandeur of the nation, in all her foreign dependencies. And certainly that century was a period of great moral stagnation; her bishops were political, appointed by politicians and with political views. Many of them did urge the necessity of giving the *Church* to the colonies, but they did not do all that they should nor all that they could have done; they refrained just because the *minister of the day* happened to be adverse to the measure, and they were unwilling to embarrass him; i. e. in plain terms, they did not do their duty to God and his Church lest they should offend Cæsar, who had the bestowal of bishoprics. And what has been the consequence? Just what might have been expected. When the Church has become thoroughly impressed with the importance of planting her whole system in our foreign possessions, the feeling against her has become so strong in high places that she cannot obtain even a hearing; and the ground which she once might and should have occupied without opposition, has been taken possession of by sectaries, so that she can now at most acquire only a partial and divided sway, where, had she done her duty, she might have reigned supreme, We are not forgetful of the "Society for the Propagation of the Gospel," which took the field long before any of those bodies which now so loudly vaunt their efforts in the cause of missions. That society is a proof that the paralysis of the Church was not total. It originated, we believe with those excellent persons who endeavored to keep up or revive the Church principle, which had received so rude a shock by the lay tyranny of the revolution in 1688, and who sought a new asylum for it in the colonies which British power, or avarice, or adventure, had established abroad. The aim of the society, we apprehend, was not so much to operate upon the heathen directly, as, through the medium of the Christian communities dwelling among them, to plant the Church under the shadow of the British flag, and make that Church the converter of the heathen. This it strikes us, was a somewhat different and more legitimate mode of proceeding than sending men to preach a naked Gospel, and make arrow-root in the South Sea Islands, to peep into China, to learn the jargon of the Hottentots, or translate the Scriptures into tongues which have no term whereby to express the name of God.

But we have wandered away from our point, which was to show how far it is true that zeal for foreign missions has a tendency to increase liberality for *home* objects. The clever writer in the "New York Churchman" gives us something on this subject more tangible than wit.—He brings this boasted reflex influence of foreign missions to the test of figures. If there be any truth at all in the argument, it must come to this—those who give most to foreign missions will give most to domestic missions. The American Church for the sake of convenience, it says, divides the missionary field—the world—into foreign and domestic, and has opened separate funds for these objects, leaving it to the discretion of different congregations to devote their contributions to one or other, or both, in what proportions they please. Be it remembered that our brethren in the United States are surrounded by immense tracts of country peopled by emigrants, many of them members of the Episcopal Church, who have no means of grace nor public opportunities of religious worship and instruction at all. These are the objects placed before the Missionary Society of the Church, on the one hand; and on the other, there are the missions to Greece (*Christian*,) to Persia (i. e. a well-paid gentleman travelling to explore the field,) to Africa, and to China. Now how are these objects respectively supported? How are the contributions apportioned? Has zeal for foreign missions produced, as it is said it does, an equal ratio of liberality towards the domestic? The writer in the "Churchman" gives the following specimen of home charity in the case of the seven Churches who displayed the greatest far-off liberality:—

	For.	Dom.
St. Peter's, Charleston	$2,920	$263
St. Andrew's, Philadelphia	1,451	16
Ascension, N. Y.	1,034	260
Epiphany, Philadelphia	1,030	250
St. Ann's, Brooklyn	900	8
St. Peter's, Baltimore	612	6
Christ Church	560	126

This is a pretty good sample of the reciprocal influence of foreign upon domestic charity; but it is just the same on the other side; those who give most to domestic missions give least to foreign, as indeed might have been expected.

	Dom.	For.
St. Paul's, Troy	$874	$ 0
St. Michael's, Charleston	721	188
Trinity, Natchez	735	0
Trinity, Boston	550	200
Christ, Mobile	500	0
Christ, Philadelphia	452	88
St. Thomas, N. Y.	468	0

The use of these tables is to show that there can be no truth in the argument commonly urged against those who are shy of every distant and doubtful speculation in the way of missionary enterprise,—that so far from having a good effect upon objects of domestic charity the inordinate passion for foreign missions operates quite the other way,—and that the whole question must at last come to be decided on its own merits—Where is the sphere of duty which God has opened to us, and what is the relative measure of our obligations? There would not be much difficulty in solving the problem if every one would ponder seriously the injunction of St. Paul:—"As we have *opportunity* let us do good unto all men, *especially* unto them who are of the *household of faith*." Gal. vi. 10.

From the British Magazine.

EXTRACTS FROM THE TRACTS FOR THE TIMES.

24. "Should it be inquired whether this admission of incompleteness in our own system does not lead to projects of change and reform, on the part of individuals, it must be answered plainly in the negative. Such an admission has but reference to the question of *abstract* perfection; as a practical matter, it will be our wisdom as individuals to enjoy what God's good providence has left us, lest, striving to obtain more, we lose what we still possess."—*No.* 71, p. 35.

25. "One great unfairness practised by Roman controversialists has been to adduce in behalf of their own peculiarities, doctrines, or customs of the primitive Church, which resembling them in appearance are really of a different character. Thus because the early fathers spoke of the holy communion in such reverent and glowing terms, as became those who understood its real nature and virtue, they have tried to make it appear that they believed in their own theory of transubstantiation. Whereas they spoke of it as a *commemorative* sacrifice, they have thence taken occasion to make it a *real* and *proper* sacrifice. The doctrine of ecclesiastical penances they have converted into the theory of satisfactions to Almighty God for sins committed. The existence of *apostolical tradition* in the early Church, in behalf of the doctrines of the Trinity, incarnation, and the like, has been made a pretence for introducing *so called* apostolical traditions concerning various unfounded opinions in faith and practice." *No.* 72, p. 1.

26. "Of course there is no reason why the Church might not, in the use of her discretion, limit as well as select the portions of the inspired volume which were to be introduced into her devotions; but there were serious reasons why she should not defraud her children of 'their portion of meat in due season;" and it would seem as if the eleventh, or at least the twelfth century, a time fertile in other false steps in religion, must be charged also, as far as concerns Rome and its more intimate dependencies, with the partial removal of the light of the written word from the sanctuary." *No.* 75, p. 7.

27. "Haymo's edition, which was introduced into the Roman Church by Nicholas III. A. D. 1278, is memorable for another and still more serious fault. Graver and sounder matter being excluded, apocryphal legends of saints were used to stimulate and occupy the popular mind; and a way was made for the use of those invocations to the Virgin and other saints, which heretofore were unknown in public worship. The addresses to the blessed Mary in the Breviary, as it is at present constituted, are such as the following: the Ave Mary, before commencing every office through the day, and at the end of compline; at the end of Lauds and Vespers, an Antiphon invocatory of the Virgin; the Officium B. Mariæ

on the sabbath or Saturday, and sundry other offices, containing hymns and antiphons in her honor. These portions of the Breviary carry with them their own plain condemnation, in the judgment of an English Christian; no commendation of the general structure and matter of the Breviary itself will have any tendency to reconcile him *to* them, &c. . . . These usages, [invocations] certainly *now* do but sanction and encourage that direct worship of the blessed Virgin and the saints, which is the great practical offence of the Latin Church." *Ibid.* p. 9.

28. "They [the invocations] are here given in order to show clearly, as a simple inspection of them will suffice to do, the utter contrariety between the Roman system, as actually existing, and our own; which, however similar in certain respects, are in others so at variance, as to make any attempt to reconcile them together in their present state, perfectly nugatory. Till Rome moves towards us, it is quite impossible that we should move towards Rome; however closely we may approximate to her in particular doctrines, principles, or views."—*Ibid.* p. 23.

29. "And further still, as regards the doctrine of purgatorial suffering, there have been for many ages in the Roman Church gross corruptions of its own doctrine, untenable as that doctrine is even by itself. The decree of the Council of Trent acknowledges the fact. Now we believe that those corruptions still continue; that Rome has never really set herself in earnest to eradicate them. The pictures of purgatory so commonly seen in countries in communion with Rome, the existence of purgatorian societies, the means of subsistence accruing to the clergy from belief in it, afford a strange contrast to the simple wording and apparent innocence of the decree by which it is made an article of faith. It is the contrast between poison in its lifeless seed, and the same developed, thriving, and rankly luxuriant in the actual plant."—*No.* 79, p. 3.

30. [As to the tendency to substitute the Virgin as the object of religious worship.] "The great catholic doctrine of the Trinity being so strongly established among them [the Romanists] by entering into all their devotional forms and creeds, that it could not be shaken; human depravity has sought out an opening for itself under another shape. It is by this means the natural heart lowers the object of its worship to its own frailty."—*No.* 80, p. 80.

31. "The Romish Church corrupted and marred the apostolic doctrine in two ways—first, by the error of transubstantiation; secondly, by that of purgatory; and in both there occurs that peculiar corruption of the administrators of the Romish Church, that they countenance so much more of profitable error than in their abstract system they acknowledge."—*No.* 81. *On the Eucharistic Sacrifice*, p. 7.

32. "These false notions in themselves aggrandized the character of the priesthood; and as such, it was part of the unhappy policy of Rome to countenance them; and while (to take the mildest view) she narrowly observed the erroneous tendencies, which were almost unavoidably mixed up in the minds of individuals with the reformed doctrine, she had no sense for her own. She thought no deeds cruel which would remove the motes that threatened to darken her sister's eye, but perceived not the beam in her own. While repressing, even by the shedding of blood, the slightest approximation to the reformed doctrine, she rebuked not errors which entrenched on the authority of our Lord."—*Ibid.* p. 8.

33. "The language of the Council of Trent on the sacrifice is in itself capable of a good interpretation, were it not that terms employed in it must be explained with reference to that Church's acknowledged doctrines of transubstantiation and purgatory. AND THE DOCTRINE OF THE SACRIFICE CANNOT BE THE SAME, WHERE TRANSUBSTANTIATION IS HELD, AND WHERE IT IS NOT."—*Ibid.* p. 47.

From the Banner of the Cross.

THE MORAVIAN CHURCH.

Mr. Editor,—Episcopalians are accustomed to look with much interest and fraternal regard on this little branch of the Redeemer's kingdom; and justly so, as they have a valid Episcopacy, and are very zealous in missionary efforts. That their Episcopacy is valid, I doubt not, from having given some attention to that of the old Waldenses, from whom they derived it; and their missionary labors are known to all the western Christian world. It has fallen to my lot, however, to obtain recently some information concerning them, which I think ought to be communicated to our Church, to guard against misapprehension: and the source of this information is worthy of all confidence, and speaks from his own knowledge. It is to this effect. Their line of bishops is preserved with care. And ordinarily their deacons and presbyters are ordained by a bishop: but a missionary in the West Indies was presbyterially ordained, by one or more of their other missionaries, (I think, by only one,) a diploma being sent thither by the bishop; the pastor of one of their congregations in the United States, formerly a German Reformed (presbyterian) minister, and has not been re-ordained; Lutheran (presbyterian) clergymen are freely admitted to their pulpits; and Dr. Schmucker, in his late pamphlet, (p. 86,) says that "between the Lutheran and the Moravian Churches in this country," "it is not at all unusual for ministers to transfer their relations." My informant further states, that the Moravian deacons are not usually ordained presbyters till after many years, say twelve or fifteen, more or less; and that, in the mean time, the deacons administer, not only baptism, but the eucharist and confirmation; he was himself confirmed by a deacon; and he has often seen a presbyter confirm, while the bishop was sitting by. Ordination to the priesthood, or presbyterate, as they object to the title priest, confers thus no new powers, but is rather regarded as an honorable distinction, after ministerial service for a number of years. Their clergy, as a matter of private opinion, do not regard Episcopacy as necessary, though having it, they choose to retain it. And their bishops, as such, have little or no greater power than their other clergy; but they may acquire more through some other official station, as from being presidents of their conferences; yet of one of these, some years ago, a presbyter, not a bishop, was the president. They have a litany, longer than ours, which is read occasionally in some places, frequently in others; but in ordinary worship, they use extemporary prayer, so far as my informant's observation has extended. They have four forms of baptism, two for children, one for adults, and one for converts from the heathen; they have, however, no form for administering the eucharist, yet they always recite the words of institution; they have also a form for the burial of the dead, whether for other services, I did not inquire. Their theological studies are principally in the works of German divines, but they keep quite clear of rationalism and neology, which is much to their credit. These, Mr. Editor, are all the facts I have learned respecting this portion of our brethren. Every one, I think, will allow that they are a curiosity. And all sound Episcopalians will be amazed at the most of them. How passing strange, to have Episcopacy and the three orders, and yet confound their respective functions! to have Episcopacy, yet allow or recognise non-episcopal ordination! to have bishops, yet allow them no Episcopal authority! to have four forms for baptism, and one for burials, yet none for the eucharistic sacrifice? to have a Litany, yet ordinarily use only extemporary public worship! It is not my province, however, to censure them. But I think I am justified in spreading these facts before our denomination most of whom probably, like myself, have hitherto not even surmised that such irregularities prevailed in a respectable Episcopal communion, whose sisterhood with us we have always gladly acknowledged.

COMMUNICATIONS.

For the Churchman.

The Recognition of Friends in Another World. By the Rev. BENJAMIN DORR, D. D., Philadelphia. 1838.

My attention has been recently drawn to this little work, by an article in relation to it published in the New York Observer, expressing the writer's disapprobation of the doctrine which it advocates. The hope of meeting departed friends hereafter is, doubtless, cherished more or less earnestly by almost every human being, yet unless Scripture and reason warrant us in such a belief, it assuredly ought not to be indulged. Wishing therefore to follow the injunction of the apostle, to prove all things, and hold fast only that which is good, I have endeavored to examine the subject as dispassionately as possible, and if you will allow me to occupy a small portion of your valuable paper, I will state some of the reasons which have satisfied my mind that Dr. Dorr is right in his opinion, that we are permitted by Scripture, and authorized by reason to believe, that we shall assuredly both meet and know our friends in another world.

The great truths that this life is but the commencement,—the first stage of an eternal existence, and that the consequences of our actions, whether good or evil, will follow us into another world, are truths so distinctly laid down in the Scriptures, that no Christian will be disposed to deny them. The change whereof the apostle speaks, as taking place immediately upon our death, has no reference to our moral nature; we shall still be the same in kind, though differing in degree. If we die in our sins, they, together with their awful consequences, will eternally adhere to us; if on the contrary our hearts in this life have been imbued with the love of God and gratitude for his mercies, that love and gratitude will still be ours, though capable of an infinite extension. Will it be said that memory is not to remain to us in our eternal existence, together with our other faculties of heart and mind? If so—if the wicked are to lose the remembrance of mercy slighted, and light sinned against, and wrongs committed during their past lives,—and the righteous of the infinite, and by them, unmerited goodness shown, in that they were enabled through grace to embrace the great salvation, and preserved by the same grace from falling away during the hour of trial,—in what is the punishment of the former or the happiness of the latter to consist? But if it be granted that in another world we shall have a perfect consciousness of our past existence in this, may not our rejoining, in the undying light of a changeless world, those brethren in Christ whom we have fondly loved on earth, be permitted to constitute one of the joys of heaven? If not, where then is the communion of the saints, and what is to become of some of the holiest affections and sympathies of the human heart, growing out of that love to our fellow-beings, which is placed by God himself side by side with love to himself, though in just subservience to it. That supreme love to God and gratitude to him as our infinitely adorable Creator and Redeemer will form the highest joy and purest delight of the glorified spirit hereafter, the Scriptures reveal and all Christians gladly believe; but is this love and gratitude to be indulged in selfish, unsocial solitude, without reference to its being partaken of by any other created being? The Scriptures teach the contrary, yet if we are not to recognise our friends in another world must it not be so. Not to know them shows either that we are at death deprived of memory, which the Scriptures expressly disprove, or that in another life we shall lose those social feelings and affections which the law of God commands us to cherish in this.

I have thus far shown, that reasoning from analogy, the Bible sanctions the belief that we shall know and love in another world those whom we have loved in this; not wishing, however, to be wise above what is *expressly* written, I will now refer to one or two passages of Scripture, which not only prove these things to be true, but likewise show that after death we shall still entertain a regard for those whom we have left behind.

"Brethren," says St. Paul in his First Epistle to the Thessalonians, "what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" Here we see that the idea of meeting his disciples hereafter was to the apostle not only a *hope*, but a joy and crown of rejoicing; which implies that he must have a full remembrance of the events of his past life, and of the means by which he had been enabled to bring them out of darkness into marvellous light, and thus, through the grace of God, make them meet to be partakers of the inheritance of the saints. But the Bible contains stronger and more express evidence than even these words of St. Paul. Let any one read attentively our Saviour's parable of the rich man and Lazarus in connection with this subject, and see whether it does not sanction all I have asserted. The rich man in his torment not only recognised Lazarus, but knew Abraham also, though it does not appear that he became acquainted with Abraham during his lifetime. Abraham likewise shows that his memory was a still active faculty, by bidding him to "remember" the events of his previous existence. But farther, the rich man begs that Lazarus may be sent to the five brethren whom he had left in his father's house; thus evincing the regard he still felt for his kindred who remained on earth; and this, though not immediately applying to the subject, is involved in it, as it proves that the social affections cleave to us with as much tenacity in our immortal as during our present existence.

Much more could be said on this interesting subject, showing that it may not only prove "a source of comfort to weak minds," but that it may be made an incentive to holiness, which the wisest should not despise; and that if this doctrine were to be cast aside, and the holiest ties formed in this life were, at its close, to be considered as broken for ever, the pangs it would cause to the already smitten heart of the mourner would be little short of agonizing, since he could then look forward to no bright communion in a holier state of existence with those brethren in Christ whom he had lost on earth, neither could he hope to have his social affections elevated and sanctified by uniting with such already known and endeared friends in common with those whom our Saviour hath redeemed out of every kindred, and tongue, and people, and nation, in ascribing "blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

For the Churchman.

Mr. Editor,—Your spirited brother of the Chronicle takes me to task, with all necessary pungency, on a double charge, to wit, of bad manners and bad argument. As to the first, he thinks that I was in duty bound to offer my "reply" not to the Churchman, but to the Chronicle; and that in giving it for a first insertion in the former paper, I made a public matter of a private grievance, and deserved a homily from Matt. xviii. 15.

Now, if he will turn to the heading of my letter, he will find that the letter itself was originally written for the Chronicle, and it would have been sent to that paper had I not believed that its first appearance in the Churchman could give no just ground of offence, and would not be contrary to precedent in such cases. I may add that, so far as the above text is concerned, the editor of the Chronicle might have given *example* as well as precept, if, instead of publishing me at first as "palpably wrong," in a Scripture fact, he had quietly conferred on the matter "between [me] and him alone."

A word or two will be enough on the argumentative portion of the editor's letter. Let your readers (and others) lay my first reply side by side with his epistle, and they will see that all its prominent statements remain unanswered. It is still clear from Scripture that St. Paul was constituted an apostle at his conversion. Indeed the editor acknowledges that "in a general sense he may be called an apostle from that hour." What he means by being an apostle "in a *general sense*" I know not. St. Paul was at that time either an apostle, or he was not. But it is confessed on both sides that he was an apostle; and to evade the consequences which I drew from this, the editor sees fit, first to confound the authoritative *commission* of the apostle with the *message* he afterwards received, and which he was to proclaim in virtue of his commission; and second, to inform us that this was an *extraordinary* case from which we have no right to reason to those of ordinary character. I grant that the *mode in which* the apostle received his commission was extraordinary; but this is not the point. My reference was to the actual *official authority* given to St. Paul at that time, the amount of which was, as I conceive, just so much as constituted an apostle, and neither more nor less. In *this* I can see nothing extraordinary, and capable of such a use as the editor makes of it. At all events, I think that if my Rev. opponent had received holy orders from St. Paul during the three days before his baptism, he would not have been very well disposed to consider himself afterwards as a *layman*. If he judge otherwise, I cannot help it. But I hope the reader will have penetration enough to see that the nucleus of our difference lies in this small compass; and as to the "questions," he will remember that as their basis was overthrown, I needed not to trouble myself with the ruins. Out of courtesy, however, they were after all sufficiently noticed in my letter to secure me from the charge of "trifling with your readers," and from the odious remarks in which the editor has indulged. To these latter I say nothing, though there is room for some severity.

Before I quit the subject, I have only to recommend to the reader an impartial glance at the case on both sides, as it has now been exhibited; and avoiding all extraneous questions, to determine whether St. Paul received his commission *immediately* from the Lord Jesus, or *mediately* through the instrumentality of Ananias.

I remain, Mr. Editor, yours, very sincerely,
THE AUTHOR OF THE DICTIONARY.

For the Churchman.

THOMAS PAINE'S ABETTOR.

Mr. Editor,—When will unchristian zeal cease to disgrace professors of the Christian name? The Rev. Evan M. Johnson, in a communication to the Long Island Star, says that "an officer of one of our great American societies" has charged him "with being an abettor of the doctrines of Thomas Paine, and a suitable associate with his followers." I suppose that by the "great American societies" are meant those institutions called American, which profess to prosecute Christian objects on the sectarian principle of discarding all distinctive views of the Christian Church. Who this officer of such professed Christian society is I know not. But I humbly hope that it has pleased my Saviour to give me a sufficient knowledge of his religion, to render righteous the judgment which fears for the Christian consistency, and therefore for the true piety, of the man whose heart could devise, and whose tongue utter, such an accusation against a follower and minister of Jesus of such long-tried fidelity. Herein, however, Mr. Johnson has the honor of following in the steps of a holy prelate of no less repute in the Christian Church than the sainted Hobart. Some of your readers may remember that because he raised his apostolic voice against unions professedly Christian, which cast off all regard for Christian doctrine, Christian worship, and the Christian ministry, he was branded as acting in concert with the Pope, with Cobbett, and with the devil. Yes, Sir, such a charge, estranged as it is from either courteous or Christian propriety, was actually brought against that great and good man. It has been recalled to my mind by the above-mentioned low and sinful abuse of Mr. Johnson. He, indeed, as a gentleman, a Christian, and a Christian minister is of course out of the reach of such attacks; but it is distressing to see the Christian profession coupled with the mournful evidence which such false accusation affords, of the absence of that spirit which is the best and most genuine evidence of evangelical piety. Where there is the true possession of this there will always be an honest endeavor to arrive at truth, and a scrupulous avoiding of all railing accusation.

PHILO.

For the Churchman.

A VOICE FROM THE DEAD.

"A devout soldier." Acts x. 7.

Mr. Editor,—Your readers have doubtless been generally apprized of the recent death, in consequence of an attack in Florida by the Indians, of Captain Russell of the United States army. But few of them, however, are probably aware that in his death our religion lost a devout and consistent disciple, and the Church a good and faithful member. The bishop of our diocese has just received a letter from him written two days before his death, of which I am permitted to send you a copy. It is brief, and in its terms merely business-like. But it shows where his heart was. It possesses that strong emphasis of *deeds* which put all *words* in the back ground. In short, it proves that he adopted the religion which he *professed* as his *rule of action*. It is in these words:—

"*Fort Dallas, E. Florida, Feb.* 26, 1839.

"*Right Rev. Sir,*—I am very desirous of holding public worship on Sundays with my company; but for the want of Prayer-books I cannot have it as I would wish.

"Will you therefore procure for me, from one of the societies in New York, eight dozen Prayer-books? which, if directed to me at Garey's Ferry, Black Creek, East Florida, and delivered to the quartermaster, Colonel Henry Stanton, whose office is in Washington-street, will reach me safely.

"Could I afford to purchase these books myself I would not trouble you about them; and it is because I cannot that I have ventured to make this request.

"I should also consider it as a great favor if you could send me some tracts, and any other kind of reading suitable for soldiers.

"I am, Sir, with great respect, your obedient servant,

"S. L. RUSSELL, *Capt. U. S. Army.*

To the Rt. Rev. B. T. Onderdonk, New York."

The above letter, as appears by the date, was written on the 26th of February. Two days after Captain Russell and the men with him were attacked by a party of Indians in ambush. He received at their first fire two serious wounds. In disregard of these, he bravely encouraged his men, and set them an example of heroism in still pressing forward to resist the attack of the savage foe. Soon, however, a third ball reached him and penetrating his head, killed him on the spot.

It is a mournful necessity under which our poor fallen nature is laid, clearly recognised in Scripture as a necessity, involving as an unavoidable consequence no departure from Christian consistency in the individuals drawn into it, that wars must be. And if they must be, it is an unspeakable blessing to have them prosecuted under the salutary influences of the checks, restraints and sympathies of the Gospel. A devout soldier, and such there is every reason to believe Capt. Russell was, may do much to lessen the horrors of war. His deliberately and correctly formed views of duty will lead him to be the bravest among the brave, where this is righteously required of him, and therefore the kindest and most merciful, when duty will admit of his exercising the affections and dispositions dearest to his heart. On this principle Capt. Russell, nerved by the imperious necessity of making that resistance which only had the least prospect of checking the murderous exterminating warfare which was sought by his savage foe, proved that the true Christian makes the bravest soldier. He was placed in a position in which every thing must be risked in order to do that duty which only could check the thirst for blood which threatened to bring the savage foe into the inmost recesses of civilized occupation and enjoyment, there to deal around indiscriminate death and destruction. A deliberate conviction of duty gave new force to his energies. Serious wounds abated not his courage. Until death came, he was true to his responsibilities. He has left a noble example to the Christian in every department of evangelical obligation. Courage is needed not only in the battle field, and not only as was the case with our departed brother, in meeting and resisting the attacks of an unseen foe in worldly warfare; but most especially in fearless watching, in determinately meeting, and in resolutely opposing, the wily enmities which the world, the flesh, and devil exert against us.

I presume it need hardly be added, that the bishop purposes making to the full, to the station at Fort Dallas, the remittance of Prayer books and tracts for which a request has thus been made under the most effecting circumstances.* And surely the prayers of many will ascend that the good designs of the respected deceased may yet be answered, though he is not spared to be an agent in their promotion. Let the Prayer-books and tracts be sent on their holy errand, and God will raise up his own agents, for turning them to spiritual good. Let Christian prayers go with them that they may be instrumental among the troops for whose benefit they were asked, and through them, more extensively, to the promotion of the interests of evangelical piety. Nor let a petition be forgotten that the providence of God may so order it, that this inestimable good may be shared by our unhappy fellow beings, now in wretched estrangement from the Gospel of Christ, against whom those troops are in arms, and towards whom—compelled as we are by circumstances to regard them now as foes who must be met in a way and by measures having a special reference to the bloody and vindictive nature for which they are more to be pitied than blamed,—we should never cease to cherish the benevolent Christian desire, manifested by faithful prayers and efforts to the same end, that they may be brought out of their gross darkness into the marvellous light of the blessed Gospel.

MILES CHRISTIANUS.

P. S. Since commencing the above, I have received Dr. Rudd's Gospel Messenger, which contains the following interesting editorial notice of Capt. Russell.

CAPT. SAMUEL L. RUSSELL.

"This excellent officer, of the 2d regiment of infantry, in the United States army, was shot by Indians, while proceeding to his post in Florida, in the early part of the last month.

"One account states, that while in a boat, he was fired upon by some concealed Indians, on the shore, and that four or five balls passed through his body, producing immediate death. We should not do justice to our own feelings, nor to the memory of a beloved friend, if we did not bear testimony to the exalted worth of his character, while we number him with many of his brave and noble associates in arms, who have fallen in that most wretched conflict with the red men of Florida.

"We touch not the question of national policy, expediency, or justice, but in this day of professedly increasing love of *peace*, we ask, what honor or profit has our government derived, as an equivalent for the life of even *one* such man as the subject of this article.

"We knew Capt. Russell as a lad, saw the unfoldings of his mind and heart, as we overlooked a portion of his days of pupilage under our own roof. We missed him from our walks for a number of years, though we occasionally traced him in the records of the army. On our first meeting, after a long separation, which made both doubtful as to the identity of person, we rejoiced to find in him a devoted Christian, zealous in the cause of Christ and his Church, carrying out those principles, which, in his younger days, we believed were at work in his mind. Subsequent to this accidental meeting, it was our gratification frequently to see him, and to interchange opinions on the great work, not of human strifes and wars, but of the Christian soldiery. We have since known some of his associates in arms, and many of his friends. We have been made acquainted with his efforts to guide the soldiers, and others, attached to his cold and wild cantonments in the far *North-west*, to the great Captain of our salvation. We have known his solicitude for the guidance of his corps to the Bible,—have heard how he read the services of the Church in his own quarters, and brought many to read and pray with him. We have learned from unquestionable sources, how, in the remotest posts, he has copied and lent, read and reread, to name no more, the sermon of Bishop Porteus on the Good Centurion. We know how he devoted himself to the instruction of the ignorant and to the reclaiming of the vicious. We are well informed how he and his estimable wife attended to the son of a clergyman who fell into their hands in the wilds of Iowa; we know the awarded gratitude of that young man, and of his afflicted parents: and we also know how one doing honor to the ministry of reconciliation in the Church, was led to his present office by the same Christian soldier.

"As we mourn for him, we gather consolation in the humble but confident belief, that few could have been found, without the warning of a moment, better prepared."

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*Since the above was written, the New York Bible and Common Prayer-book Society, have, at the bishop's instance, voted one hundred Prayer-books to the station at Fort Dallas, and the New York Protestant Episcopal Tract Society, have voted a donation of tracts to the same station at the discretion of the bishop.

For the Churchman.

Mr. Editor,—The fine hymn for Palm Sunday in your last, would have pleased me more if it had contained a recognition of the evidently prophetic character of the transaction it celebrates. It is vain to reply that Christ our Redeemer was fulfilling a prophecy when he thus entered Jerusalem. He did indeed thus fulfil prophecy, but the 118th Psalm, from which the hosanna is quoted, speaks of him as a victor destroying his enemies, not as a victim to be led to the slaughter.

How magnificent appears the faith of the Son of God, when we regard him on the very approach to the city of his murderers, as fulfilling a prophecy indeed, but also as if in pantomimic display, asserting a deep prophecy of what is yet to happen when he cometh to his glory. I do not feel that I have in the following lines come up to the spirit of that pregnant transaction. But as an humble attempt—if even a failure, as I fear it is—I have concluded to place it at your disposal.

A CONSTANT READER.

PALM SUNDAY.

Oh! daughter of Zion! behold where thy King
  In meekness approacheth thy gate,
With gladness thy children their offerings bring,
  And strew the bless'd path of his state.

The palm-branch victorious—the robe of the proud,
  And children's hosannas are there;
Old Salem is troubled, the rapturous crowd
  Messiah's high praises declare.

And is it a triumph to enter thy gate,
  Thou murdress of prophet and king?
Shall the death of the cross—a felon's vile fate,
  Make his entrance a glorious thing?

But again he shall come, and a victor shall be,
  Over sin, over death, and the grave; [sea
When the earth shall yield up and the deep-rolling
  The saints whom he suffered to save.

And thou, sinful city, a witness shall be
  Of his glorious advent from heaven;
On David's high throne thou his triumph shall see,
  When the heathen to him shall be given.

Then, then shall the righteous thy gate enter in,
  Then blessed for ever shall be
Messiah thy King—and never again
  Shall wickedness dwell within thee.

New York, March 25, 1839.

For the Churchman.

ST. MARK'S CHURCH, WILLIAMSBURGH, L. I.

We, the undersigned, having been appointed a committee of the vestry of *St. Mark's Church*, Williamsburgh, L. I., to present a statement of our wants and make an appeal to the liberality of the public generally, and especially to the members and friends of our Church in the cities of New York, Brooklyn, and elsewhere, beg leave respectfully to call attention to the following facts and considerations.

After several previous ineffectual efforts a parish was permanently organized in this village under the labors of the Rev. Wm. Morris; a congregation was statedly collected once on each Lord's day for public worship in the *Justices' Court Room*, a Sunday school was commenced, and the prospects of the parish were gradually assuming a favorable aspect, when the rector felt obliged to resign his charge in consequence of other engagements which precluded that pastoral attention which he saw the parish now needed in order to its future prosperity: whereupon, the present incumbent, the Rev. Samuel C. Davis, was called, and accepted of the rectorship in May last.

Since that time the parish has gone on gradually improving, so much so, that it was felt that a more suitable and convenient place of worship was greatly needed: yet how to procure one was difficult to conjecture in our then very feeble circumstances. At a meeting, however, of the vestry called for that purpose, it was resolved to commence a subscription for the erection of a church, which was accordingly done: a very desirable location was obtained on favorable terms: (a gentleman having agreed to convey to us *three* lots valued, at the present rates at which property is now selling, at $3500, for the sum of $1000:) a neat and comfortable chapel has been erected on the rear of these lots, which was consecrated in September last by the bishop of the diocese. This building was erected solely on the responsibility of two members of our vestry, part of the payments for which have become due and were met, and others will soon be called for. We are under obligation to the conveyer of the lots to erect a church worth at least $6000, which, with other liabilities, will make our obligations amount to about $9000. We have now about $2000 subscribed, and are making efforts to increase our subscription list.

Such being the state of our affairs, and having done what we could among ourselves, we now feel encouraged and emboldened to appeal to the public and especially to *Episcopalians* for their timely and greatly needed aid—and we think we may with the utmost propriety and sincerity call to them, as did the man of Macedonia, to "*Come over and help us.*"

Our village, and indeed the whole township, is truly missionary ground, though as yet we have received no aid from the missionary or other funds, and are informed it would be in vain to seek it.

The population of this place amounts to about 7000 souls, and is constantly increasing: there are here five places of public worship, all of which, with one exception, are very small, and totally inadequate to the spiritual wants of the inhabitants; the whole of them perhaps being insufficient to contain *one-seventh of the population* if they could be induced to attend.

Our Church, notwithstanding its former reverses, sustains a respectable standing in the estimation of the intelligent portion of the community, many of whom we are assured would become members of our congregation if they could be accommodated with seats. Our chapel is usually filled with attentive worshippers, and is not sufficient to meet the wants which are now pressing upon us, and we are obliged by agreement to erect the church edifice during the coming summer. Our *communicants* now number about *twenty*, and there are as many *families* attached to the parish. With these remarks we submit the matter to your serious consideration and the prospering favor of *divine Providence*, and confidently appeal to *the riches of your liberality*. The undersigned are appointed a committee to solicit subscriptions and donations of any amount, which will be thankfully received, and faithfully applied to the object specified.

Committee, Samuel C. Davis, Ebenezer Griffin, Nicholas Haight, J. J. Diossy, Henry Meiggs.

N. B. Communications and donations may be forwarded to either of the committee or left at the store of Swords, Stanford, & Co., 152 Broadway, and Louis Sherman 142 Fulton street.

We beg leave to add the following: "The erection of a church at Williamsburgh has long been justly regarded as an object of great importance. The parish there is in a very interesting and promising state; and I sincerely hope that the efforts making by its members to erect a house of prayer will be liberally and efficiently seconded by their brethren.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York."

New York, July 14, 1838.

P. S. Several of the clergy have kindly united with the bishop in commending the enterprise to the public favor.

Williamsburgh, L. I., April 10, 1839.

THE CHURCHMAN.

SATURDAY, APRIL 13, 1839.

THE GAMBIER OBSERVER AND THE OXFORD TRACTS. A correspondent of the Gambier Observer under the signature of "Cranmer," whom the editor of that paper rather gratuitously introduces to his readers as one whose vows oblige him to be "*ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine, contrary to God's word, and both publicly and privately to call upon others to do the same,*" having quoted that part of our remarks on the Oxford Tracts in which we expressed our belief that Mr. Newman symbolized substantially with the Roman Catholics on the subject of justification, adds:

"Now is it not strange that after all this, the editor should say: '*Let the Tracts be republished and let them be read?*' One would suppose that writings so faulty on a doctrine so fundamental as that of *justification* that the author *cannot be acquitted of having substantially espoused the Roman side and surrendered the views which discriminate the Church of England from the Romanists,*' could not be those of which a minister of the Gospel, acknowledging such terror, would say '*let them be republished and read;*' especially when he knows that particular writer to be one of the leading and most influential and diligent of those concerned in the Tracts, and those peculiar views of justification to have their ramifications and bearings throughout the whole doctrinal part of the series.

"For me, Mr. Editor, it is enough that the Oxford Tracts cannot be vindicated from having surrendered that doctrine to the Romanists, abandoned the English Reformation, on that main topic of Protestantism, to those against whom our blessed martyrs of glorious memory died to defend it; yea, cannot be cleared of the charge of downright Popery on the subject of *the justification of the sinner before* God. What is Popery on that subject, but a substitution substantially, of the merits of man for the merits of Christ; works for faith; '*mine own righteousness which is of the law,*' '*for the righteousness of* God, *by faith;*' just that substitution which St. Paul, to the Philippians counted '*but dung*' that he might "*win* Christ *and be found in him.*" Such, in plain terms, is Romanism, on justification,—such is the Popery of the Oxford Tracts. Such is the Popery of what we are told is 'a treasure to the Church, of no ordinary value;' such the poison of books, of which it is said, *ex cathedra*, 'let them be republished and read;' such the antichristian corruption which, to every eye, ought to write on the Oxford Tracts, '*Touch not, taste not, handle not!*' It is enough.

"I ask no more tremendous condemnation of any book. Against the cross of Christ as Protestants understand it! What condemnation to Protestant eye is more blighting? Setting the sinner to rely on his own righteousness for justification before God! What heresy more awful? Preaching another Gospel! Though an angel from heaven do it, the command of inspiration is, '*Let him be anathema.*' It is enough. Let them not be republished, any more than you would offer poisoned meat in the shambles. They will disgrace the Church that patronises them, and corrupt the minds that receive what they contain. To say that the authors are learned and good, is of no weight. Have there been no learned and good men among the Popish theologians? But do we want their learning, with their false doctrines, to be republished and read among us? To say that the Tracts have a great deal that is valuable, is of no weight. So have hundreds of books which we all wish had never been born; so has Dens' Theology; so has much that Priestley wrote. The German neological writings are full of valuable matter; but do we wish them to be published and read among our people? Would they be a treasure to our Church? The meat is putrid at the bone;—we need no further examination.

"Putrid meat!" Dr. Pusey; "putrid meat!" Mr. Newman; "putrid at the bone!" Mr. Keble: this is the cry which is vociferated on the Atlantic coast of republican America, and echoed *totidem verbis* from west of the Alleghanies; a cry in which the very *sans culottes* of the French Revolution, if they could speak from their graves, would fiercely join in hoarse and exulting symphony. Your profound learning, your fervent piety, your resplendent genius, are freely acknowledged, but, all combined, cannot obtain for you a hearing among a people that pride themselves on the freedom of thought and discussion! Ministers of the same altar, your books are proscribed on the *Index Expurgatorius* of Gambier, and labelled by a *quasi* Episcopal rescript as "poisoned meat in the shambles!" We knew well enough that *such* was the far-famed liberality of Churchmen who love to inhale applause on the platform of Amalgamation Societies, but we had yet to learn—and we *have* yet to learn—that such are the freedom and independence of the West. Grieved indeed we are that a proscription which, for the charity of its spirit and its delicate and tasteful expression, is suited to the meridian of Maynooth College in Papal Ireland, should have emanated from the precincts of Kenyon College, Ohio.

The opinions of the Gambier Observer, however, are no concern of ours; nor should we have felt at liberty to animadvert on the article in which they are expressed, had we not found ourselves taxed in it with something very like inconsistency. Is it not "strange," the writer asks, that after having admitted the assimilation of one of the authors to Romanism, on an important subject, we should yet say of the Oxford Tracts, "let them be republished and read?" It had probably seemed less "strange" to the readers of the Gambier Observer if "Cranmer" had done us the favor to quote the reason which we assigned, viz. that, "although we could not commend the tracts as guides in doctrine to the mass of readers, we could cordially recommend them to the reflecting as helps to devotion and stimulants to inquiry." "Cranmer," indeed, considers this distinction as little worth: for in view of the high reputation of the authors of the Tracts for piety, learning, and talents, he remarks: "To say that the authors are learned and good, is of no weight. Have there been no learned and good men among the Popish theologians? But do we want their learning, with their false doctrines, to be republished and read among us? To say that the Tracts have a great deal that is valuable is of no weight. So have hundreds of books which we all wish had never been born; so has Dens' Theology; so has much that Priestley wrote. The German neological writings are full of valuable matter; but do we wish them to be published and read among our people?" Now we might plead—and reason and charity, we think, would listen to the plea—that ministers of the same altar with "Cranmer;" who profess their faith in the same creeds with him; who pour forth their devotions in the same liturgy with him; who have solemnly subscribed to the same articles with him, and who for sincerity in subscription are equally with "Cranmer" above suspicion, and for ability to defend their own construction of the articles, are entitled to *at least* as much respect as he, are not justly placed by him under the same ban with Papists, Socinians, and Infidels. But we waive this plea: and meeting the question of "Cranmer" in its broadest import, we do not hesitate to give it an affirmative answer. The Theology of Peter Dens has been censured for the impurity of its pages and its treasonable principles; and may, therefore, as well as other books which offend *contra bonos mores* and so come under the lash of the law, be fairly and by the common consent of good citizens, left out of the question. But the works of the "learned and good," "writings" which "are full of valuable matter," whether they come from Roman Catholics or Socinians, we are quite willing to have published or read; not, indeed as guides for the unreflecting or unlearned, nor yet as text books for our theological seminaries, but as aids and incitements to investigation for those who have leisure and independence to think and examine for themselves. If "Cranmer" had duly weighed this distinction, the course which we have taken had not probably seemed "strange" to him; for no enlightened man, we are persuaded, would *deliberately* throw himself on the alternative which leads one to wrap up one's self in an exclusive contemplation of one's own creed, and cry out, "tainted meat!" at the approach of every thing which offends the instincts of a self-complacent bigotry. When men are willing to consign their errors to oblivion and to forget the very names of Socinian and Romanist, none will rejoice more cordially than we. But we wish such an act of excision to be the offspring of a free and enlightened choice and not the result of inquisitorial compulsion. We have no sympathy with the faith, wherever it be found, which shrinks from examination and inquiry; and we would cheerfully say of the works of Bellarmine, Socinus and Calvin, or of the "learned and good" among their modern followers, "let them be republished and read;" not as guides to those who might wish simply to follow our guidance, but as aids and stimulants to inquisitive and reflecting minds. If then the parallel which "Cranmer" institutes between the Oxford divines on the one hand, and Popish theologians and German neologists on the other, were as just, as it is most glaringly unjust, he must consent, we think, either to exonerate us from the charge of "strangeness," or to allow that for such an approximation to Rome as claims for the authority of the Church a blind submission instead of an enlightened deference, men must look not to New York but to Ohio. We wish the spirit of religious inquiry to be as free and broad as the air around and the heavens above us; and if the "learned and good," of whatever name, can convince us that our Church is in error, we stand ready, in so far as she is in error, to renounce her; for even the enjoyment of her doctrines and worship, and it is the highest happiness that we know, were purchased at too dear a rate at the price of delusion and imposture. That such a spirit of inquiry needs wholesome restraints, we know, and are as anxious as "Cranmer" to inculcate: but these restraints, we apprehend, must be the "easy yoke" of "perfect freedom;" assumed voluntarily and in the light, and not imposed arbitrarily and in the dark: and such a yoke, we are apt to think, men will never learn to wear while their ears are assailed by the cries of torture from the dungeon of Goa, or the vociferations of "putrid meat!" from the shambles of Cincinnati.

We might offer many reasons why it should not seem "strange" that we should recommend the republication of the Oxford Tracts, while at the same time we admit the assimilation of one of their authors to Romanism on the particular subject of justification. But the subject is an apple of discord, and we are not eager to pick it up, although it has been rolled at our feet. Suffice it to answer one question of "Cranmer." "Setting the sinner to rely on his own righteousness for justification before God! What heresy more awful?" That "heresy," we reply, is "more awful" which sets the sinner to rely on his faith without obedience for his justification before God; which robs baptized Christians, as such, of the benefits of adoption and exhibits to them the law of God as an instrument of condemnation, and not as a rule of life: and which consigns, either directly or by implication, infants and heathens to indiscriminate perdition. Such a view—and the portrait is about as faithful as that which "Cranmer" has sketched—seems to us more objectionable than the opposite one, towards which Mr. Newman has diverged; and we are therefore willing to neutralize the effects of the one by turning public attention to the other. We are as willing that the Oxford Tracts should be published and read as that Bishop McIlvaine's Selection of Sermons should be published and read, though we are not prepared to recommend the views of either for implicit adoption. Indeed we should be pleased to see both circulate together; confident that the "poison" of the one which was the less fit for "the shambles," would find its antidote in the truth and wisdom of the other.

We have thus given "Cranmer" all the advantage which he has sought from our admission respecting Mr. Newman. But are the public willing to take our judgment on a point of this nature? Mr. Newman and his associates contend, with a force and learning entitled to the highest consideration and respect, that they are but carrying out on the subject of justification the true and original intention of our articles. Will American Churchmen refuse them a hearing and proscribe their works? We say again, "let the Tracts be republished and read."

☞ For the article on our first page from the Church of England Warder, we are indebted to the reading room of Mr. Sherman, of whose valuable assortment of periodical literature all to whom it is accessible will do well to avail themselves.

RIGHT VIEWS OF BAPTISM.

"Vide an article in a late number of the New York Churchman, headed 'Alexander Campbell,' in which the editor yields his unqualified approbation to all of Campbell's strange and monstrous opinions on the subject of baptism, with the exception of the importance he attaches to the mode (immersion.")

Southern Churchman.

This is an example of the way in which the most gross and injurious misrepresentations are propagated by a careless substitution of inference for fact, and without any deliberate intention to deceive. If the writer in the Southern Churchman will look again at the article to which he refers, he will find that the approbation which we expressed, was extended only to the extracts which we copied from the Biblical Repository. And why does he say that *this* approbation was "unqualified?" Every Churchman, it may fairly be presumed, believes that the existence and unity of the "One Catholic and Apostolic Church;" the presence of the Holy Spirit (the LORD and giver of life) in it, and through it with all its members; the divinity, incarnation and atonement of its supreme Head, our LORD and Saviour JESUS CHRIST, and the derivation of authority in it from its heavenly Founder through a ministry of his appointment, are all constituent and essential elements of baptism according to its original design and institution. In the very article, however, to which the writer in the Southern Churchman refers, we intimated our belief that Mr. Campbell and his followers were Unitarians, while we presumed it to be matter of notoriety that they had very loose views in regard to the unity of the Church, and no claim to, nor belief in, a *divine right* for the administration of the sacraments. These surely are very important "qualifications," and so obvious to every reader of candor and intelligence that it was quite unnecessary to specify them. In effect, they restrict our agreement with the extracts which we gave to *terms* rather than *things*; imparting to the words *baptism*, *regeneration*, *faith*, *repentance*, *conversion*, &c., a meaning widely different from that in which they are otherwise used.

The "approbation" referred to by the writer in the Southern Churchman is just that which we expressed, and neither more nor less. Mr. Campbell and his followers have emerged, as we understand, from the Calvinistic Baptists; and though from the rapidity of their growth and other causes, there may be, and probably are many crude and heterogeneous opinions among them, yet their language respecting baptism, regeneration, and some kindred topics, together with the total failure (as we deemed it) of the reviewer in the Repository to refute their positions, indicated an emancipation on their part from the shackles of modern systems, an approximation towards the simplicity of the primitive age, and a preparation for the reception of the good seed, which seemed to us well worthy the attention of those Churchmen who study "the signs of the times." Since the publication of our article referred to in the Southern Churchman, our readers have had a responsible assurance that a portion at least of the followers of Mr. Campbell (if they are willing to be called so) are persons of humble and unostentatious piety, and sincerely desirous to follow the truth wherever it may lead them. Of such among them we are inclined to say that they are "not far from the kingdom of heaven;" and we cordially commend them to the kind consideration of those of our clergy who may, by GOD'S good providence, be brought in contact with them.

SOCIALISM.—We learn from the British Magazine for March that great exertions are now making in London for the diffusion of Infidel principles. "In addition to ordinary means, the *Socialists*, as they call themselves, have their tracts, their city and their home missionaries; thus adopting the names which have been given to Christian instruments, for the purpose of more effectually accomplishing their designs. In the large northern towns, many works, full of the poison of infidelity, are widely distributed. At a recent meeting of the Tract Society at Hereford, the vicar of St. Peter's mentioned that, in visiting recently a town in a midland county, he heard from good authority, that a weekly issue of 30,000 Socialist tracts had taken place. At the anniversary of the Walsall Tract Society the report referred to similar efforts in that town. So anxious are the patrons of infidelity to diffuse their sentiments, that a shop has been opened on Saturday evenings and Lord's day mornings for the sale of their most dangerous productions; thus pressing their sales when they know the poor man is likely to have a little money in his pocket and a little leisure for reading."

ERRATUM.—In the leading editorial of last week towards the end of the first paragraph, instead of "we do not use the word *sacrifice* to designate the consecrated bread and wine, nor do we believe that these are a sacrifice in the proper sense," read "we do not use the word *sacrifice* to designate the bread and wine, nor do we believe that these, when consecrated, are a sacrifice in the *proper* sense."

Journal of Religious Education and Family and Sunday School Visiter. Edited by the Rev. BENJAMIN O. PEERS and Rev. BENJAMIN I. HAIGHT. 1839.

Our readers are probably aware that the Sunday School Journal appeared at the commencement of the present year in a new and greatly improved from, and with the title and editorial supervision indicated at the head of the present article. We have been led to call attention to the Journal at present in consequence of the circular put forth by the Executive Committee of the Sunday School Union, and published in the April number. We regard this circular as a sound exposition of the principles of Christian education, and altogether the most satisfactory exhibition of the true design and character of Sunday Schools which has ever fallen under our notice. We forbear further remarks at present, intending to resume the subject in our next, when we shall transfer the whole or greater part of the address to our columns. Meanwhile we would renew with emphasis our former commendations of this excellent periodical, and express the confident belief that the arrangements which have been made for its future conduct will invest it with augmented interest and value.

☞ The proprietors of the Churchman are now issuing their bills, which we hope our subscribers will do us the favor to pay promptly. The most serious embarrassments are produced to the paper by the delay of subscribers in the payment of their accounts.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.—The anniversary of this society was celebrated on Thursday in Easter week, 4th instant, in three churches. The first service was held in Christ Church, at 10 o'clock, A. M. Morning prayer by the Rev. Dr. Lyell, and the lessons by the Rev. Jesse Pound, and the sermon by the Rev. J. W. Cook, and the benediction pronounced by the bishop; there were 11 schools present, 160 teachers, 1000 scholars—total 1160. The second service was held in St. Thomas' Church at half-past one o'clock, P. M. Evening prayer by the Rev. R. C. Shimeall, lessons by the Rev. L. P. W. Balch, and the sermon by the Rev. B. I. Haight: benediction by the bishop. Present, nine schools, 225 teachers, 1650 scholars—total 1875. The third service was held in St. Luke's Church, at 4 o'clock, P. M. Evening prayer by the Rev. B. O. Peers, lessons by the Rev. Charles Jones, sermon by the Rev. James C. Richmond. Benediction by the bishop. Present, five schools, 140 teachers, 850 scholars—total 990. Recapitulation—25 schools, 525 teachers, 3500 scholars—total 4025.

☞ Bishop Onderdonk's next lecture to condidates for orders, and young men desiring to become candidates, having been necessarily postponed last Sunday, will be delivered in the chapel of St. Peter's Church, to-morrow evening, 14th instant, service to commence at half-past seven o'clock.

The New York Bible and Prayer-book Society, in the confidence that collections would be made in our city churches, about the usual time, entered into engagements for 6000 Prayer-books, 1500 Bibles, 1000 Testaments, aud a handsome octavo edition from their Megary Prayer-book plates, to make that capital productive of interest, and also purchased the plates and elegant folio edition of the Prayer-book for the desk, enabling them to sell the same in any variety of binding to churches and in sheets to the trade at reduced prices. The society being disappointed in the early collections of all but two of the city churches, is found to be in need of $800 beyond its present means, to meet the wants for April and May.

The kind attention of the rectors and their respective congregations, and the friends of the society in general, to aid the society in its need to meet promptly the payments, (in none of which it has hitherto failed,) will be truly acceptable.

[*Communicated.*

TO CORRESPONDENTS.—"Cultor," "Succession," "Philarchæus," and "Alius" in our next.

To the Editor of the Churchman.

STANDARD PRAYER-BOOK.

Rev. and Dear Sir,—However painful the duty, it is one which I cannot omit, whether in justice to myself personally, or to the committee for correcting the Standard Prayer-book, of which I was the chairman: that duty is, to announce to the public that the objections raised by your bishop to their corrections of the Institution Office, were deemed by them, unanimously, insufficient; and that, with every inclination to oblige him personally, by receding from those corrections, and after days of reflection, and two meetings on the subject, the committee were deliberately and perfectly convinced that the corrections were both proper and within the clear scope of their authority, as representing the General Convention. The committee examined closely every important step in the work they had before them; and none more thoroughly than that which they found brought upon them the disapprobation of your bishop: but, as they perceived no reason to think they had done wrong, and abundant reason to justify them, they could not but adhere to their corrections. The members of the committee were Bishop Doane, the Rev. Dr. Dorr, Dr. S. Littell, and your affectionate friend and brother, H. U. ONDERDONK.

Philadelphia, April 6, 1839.

For the Churchman.

Mr. Editor,—The question having been repeatedly asked, what expenses have attended the mission of our Church to Persia, &c., will you have the kindness to say, for the information of those who may desire it, that Mr. Southgate's mission embraced a period (from his appointment, Nov. 16, 1835, to his return to America on the 30th of December, 1838,) of three years and six weeks. The whole expense of the mission has been $4274 55. The amount charged in the annual report is $4781 92. The last remittance to Mr. Southgate not having been wholly used will account for the difference. Yours, &c.

JOHN A. VAUGHAN.
Sec. and Gen Agent For. Com.

For the Churchman.

EXPENSE OF PERSIA MISSION.

Mr. Editor,—The Secretary of the Foreign Committee, the Rev. Mr. Vaughan, has informed me that I have estimated the cost of the Persia Mission too high. I suppose the error is contained in the following sentence of my sermon. "What the *whole expense* of the exploring missionary just returned from Persia is, I do not know, certainly not much less than *ten thousand dollars.*" If I am wrong, I hasten to correct the error, for I certainly do not wish to mislead any one. It will be observed I do not say that *our committee* paid him $10,000. I learn from him that the amount of cash paid him by the committee is $4100. To this, I thought I was justified, in adding one fourth of the amount of expenses attending our foreign missionary operations, as we have four stations. I took the last years account of them, as I supposed the whole to have been managed with the most economy during that year. The *Secretary's salary* $2000, assistant Secretary $500, *travelling expenses* $164, office rent and expenses $328, postage $145, half expense of Board of Missions $189, library and printing $158, making in all for one year, $3484. For three years then, at this rate, the whole amount of the salary and contingencies of the agents would be $10,452, one fourth of this is $2613, let this be added to the above $4100, and we have $6,713 as the *ascertained cost in money* of this mission. In looking over the reports, I find that on one occasion the American Tract Society appropriated $2500 to print tracts for Greece and China and *Persia.* I could not tell the precise amount apportioned to the Persia Tracts for the use of this Mission. I found it also mentioned, that Mr. Southgate 'was supplied with articles required for his tour and with needful funds,' before he set out on one of his journeys from Constantinople; I also find a charge for premium in remitting funds to England, and I suppose of course a premium was paid to remit his money from England to Persia; I also believe that considerable sums of money and necessary articles were given him by pious individuals; I thought therefore, I was safe in saying that the whole cost of this mission was *not much* less than $10,000. I admit that it may fall a little short of that amount. I beg yon to publish this as well in justice to the Persia mission, as to myself; for I am sorry to be represented as circulating a falsehood, knowingly. Yours truly,

EVAN M. JOHNSON.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York.—First Sunday after Easter, April 7, confirmed 69 in St. Stephen's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, May 3, Whitehall, *Washington county*, ordination A. M., confirmation P. M.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy*; 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

Died, at Essex, on the 24th ultimo, the Rev. JAMES M. TAPPAN, minister of St. John's Church, in the 37th year of his age. The death of a minister of CHRIST, in the prime of life, and in the height of usefulness, is, at all times, and under all circumstances, a melancholy event; but seldom has the Church been called upon to lament the death of a more worthy and useful servant of the LORD, than the Rev. Mr. Tappan. He was eminently fitted by nature, grace, and education, for the efficient discharge of the high and holy duties of his office. As a clergyman, he was distinguished for prudence, and untiring faithfulness; as a Christian, he was meek and humble; and as a man, he was truly a Christian gentleman. In a word, the inspired declaration of the burial service, "Blessed are the dead that die in the LORD, yea, saith the spirit, for they rest from their labors," can be applied to very few with more propriety, than to the subject of this brief notice. This tribute of respect is furnished by one, who has intimately known him almost from boyhood, and who can heartily sympathize with his bereaved relatives and friends. C.

CALENDAR.

APRIL.

14. 2d Sunday after Easter.
21. 3d Sunday after Easter.
25. St. Mark.
28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James.
5. 5th Sunday after Easter.

MARRIED,

On Wednesday evening, the 10th instant, by the Right Rev. Bishop Onderdonk, of this diocese, the Rev Lewis P. W. Beach, rector of St. Bartholomew's Church, N Y, to Anna, eldest daughter of the Hon. William Jay.

DIED,

On the 5th instant, Stephen Floyd, infant son of the Rev. Amos B. Beach, minister of Zion Church, Butternuts, Otsego county, New York, and grandson of Mr. Floyd Smith, of this city.

NOTICES.

ST. MARK'S CHURCH.

Notice is hereby given that all the unsold Pews in this church will be offered for sale at auction, on Saturday afternoon, April 20, at four o'clock, in the church; possession to be given from the 1st day of May next, on which day the present leases will all expire.

GEORGE C. THOMAS,
RICHARD L. MORRIS, } Committee.
JAMES CLINCH,

April 8, 1839.

N. B.—Several Vaults, enclosed within the iron railing around the church, for sale. Apply to the Treasurer. 2t.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the city of New York, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 15th instant, at half past seven o'clock.

By order A. W. O. SPOONER.
April 13, 1839. Recording Secretary.

P. S. The members of the society are invited to attend.

The Orphan Asylum Society will celebrate their thirty-third anniversary on Wednesday morning, the 17th instant, at the City Hotel.

The children will be present, and the report read at twelve o'clock. Donations will be thankfully received, and subscribers are requested to bring or send their subscriptions at that time, to save the expense of collecting.

MARIA MONTGOMERY, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 27th March, has received the following contributions, viz.

By the hands of F H Stimpson, Esq., agent in Boston, received from the Ladies Sewing Circle of St Peter's church, Salem, Mass, per N Bainbridge, treasurer, $10 66; Easter offering of St John's church, Delhi, Delaware county, N Y, per the rector, the Rev Thomas S Judd, $16. By the hands of Thomas Robins, Esq, agent in Philadelphia, received from St James' church, Perkiomen, Pa, per Professor Reynolds, $5 50. By the same hands, from monthly offerings of Christ church, Brownsville, Pa, for domestic missions, per Rev L N Freeman, $41 45. By the same hands, from an unknown friend, per Dr Johnson, for domestic missions, $5; by the same, from St Ann's parish Annapolis, Md, for domestic missions, per Rev Mr McElhiney, $50; by the same, from a missionary box, Philadelphia county, for domestic missions, $5; by the same, from a member of Christ church, Brownsville, Pa, a thank offering for Bishop Chase, $2 50; by the same, from a missionary box, Philadelphia county, for domestic missions, $5; an Easter offering, for domestic missions, from St Paul's church, Troy, N Y, being part of a collection made in that church on Easter-day, per the rector, the Rev R B Vankleeck, $257 75, of which $20 are for Bishop Chase, and the remainder for general purposes, $257 75; from J W R, New York, for domestic missions, to be applied where needed, $2. By the hands of H J Terry Esq, cashier, the amount of the pledge of Immanuel church, Newcastle, Delaware, for the year 1839, to domestic missions, $20. By the hands of C C Trowbridge, Esq, agent, Detroit, monthly collections in 1838, in St Paul's church, Detroit, Mich, $61 22; by the same hands, collection in St John's church, Troy, Oakland county, Mich, per Rev A S Hollister, $11 53 of which $1 was bad money, $10 53; by the same hands, from the Sunday school of St Paul's church, Detroit, for Green Bay mission, $30; by the same, sundry contributions, sent to agent's house by children at different times, $1 62; by the same, contribution of Christ church, Green Bay, per Rev Daniel E Brown, $25, of which $10 counterfeit, sent back, $15; by the hands of Daniel Revenel, Esq, receiving agent in Charleston, S C, received from the Rev P J Shand, through Bishop Bowen, missionary offerings of Trinity church, Columbia, S C, for quarter ending first Sunday in October, 1838, $39 94, and for quarter ending first Sunday in January, 1839, $43, $82 94; by the same hands, received from Rev Paul Trapier, collections at Charleston monthly missionary lectures in January, February, and March, 1839, $69 90; by the same, from Sunday school teachers of St Stephen's chapel, $50; by the same, an Epiphany offering, from a family, $20; by the same hands, received from the Rev C C Pinckney, through C C Pinckney, Esq, collection in Christ church, Granville, for the year 1838, $23 31; by the same, received from the Rev Edward Thomas, of St John's, Berkley, viz. church offerings, $8, from himself, the amount of a fee for searching parish register, $5, and from Mrs E Thomas, a donation, $5; by the same hands, received from the Rev Christian Hanckell, through R S Hanckell, his annual contribution for 1839, $25; by the same, a contribution from St Paul's church, Radcliffeborough, $80; by the same, received from Colonel A F W Allston, per Robertson & Thurston, $35 85; by the same hands, received from the Rev Mr Kaufman, a contribution from St Philip's church, Charleston, for the following objects, viz. for Lafayette, Alabama, $3, for Indian missions, $1 50, and for south-western missions, $346 91, $351 41. By the hands of the Rev A W Marshall, rector, part of the offerings of St David's church, Cheraw, S C, $16. By the hands of the rector, the Rev T W Snow, for domestic missions, viz. from Northfield, Conn, $16 50, and from Bethlehem, $12 50, $29. By the hands of the Rev E C McGuire, from Miss A Gray, $5, and from Rev E C McGuire, toward aiding in erecting a church at Evansville, Ind, $5, $10; by the same, from Miss M Gray, for Bishop Chase's college, $5; by the same, from Miss A Dunn, $5, and from weekly offerings, $5, for domestic missions, $10; contributed by Edward Colston, Esq, of Honeywood, Berkley county, Va, one half of $18 60, for domestic missions, $9 30. By the hands of the Rev M T C Wing, agent at Gambier, Ohio, as follows, viz. received from St Paul's, Utica, $4, from Rev A Sandford, for Iowa, $5, from St Luke's, Granville, $3, from St Philip's, Circleville, $10, from Female Missionary Society of St Philip's, $5, from St Paul's, Chilicothe, offerings for domestic missions, $15 22; short in last remittance from Gambier, 71cts, and now to the credit of Mr Wing 54 cents, $1 25. Received from Alexander Robertson, Esq, late receiving agent at Charleston, S C, viz. through Rev C C Pinckney, minister of North and South Santee churches, for domestic and foreign missions, $40, equally, $20; through Rev J H Fowles, rector of Christ church, Wilton, from Mrs B Elliott, $10, Mrs Marrigault, $10, one half of monthly church offerings, $23, unappropriated portion of communion alms, $17, $60; through the Rev Mr De Laveaux, rector of St. Bartholomew's parish, church offerings, one-half $5 50; through Rev Paul Trapier, minister of St Stephen's chapel, Charleston, one-half, $29 25; through Rev Stephen Elliott, senior, rector of Prince William's parish, last half of Mrs Haywood's pledge for 1838 $25, Mrs Myers donation, $100, $125 00; through Rev Mr Shand, rector of Trinity church, Columbia, S C, $65 00; from St Philip's church, Charleston, through Miss Bacot, treasurer, &c., $9 25; through Rev Alexander Glennie, rector of All Saints' parish, Waccamaw, church offerings, $60 00; through Rev Paul Trapier, minister of St Stephen's chapel, Charleston, $70 50; from the Missionary Association of St Michael's church, Charleston, $103 89; through Rev Dr Gadsden, rector of St Philip's church, Charleston, $100 00; from Mrs Edward Clarkson, (appropriation to be left discretionary with the society, $50, $25 00; through the Rev W H Barnwell, rector of St Peter's church, Charleston, for general purposes, $62 38, $31 19; from Missionary Association of St. Michael's church, Charleston, $56 81; from St Philip's ch., Charleston through Miss Bacot, treasurer, &c, $9 62; from Rev Mr Shand, rector of Trinity church, Columbia, $57 00; from the Charleston Lecture $24 56; from the Rev Paul Trapier, $5 00; through Rev A Glennie, rector of All Saints' parish, Waccamaw, $38 00; from Association of St Michael's church, Charleston, $31 37; do. do. $28 22; do. do. $64 50; through Rev Dr Gadsden, rector of St Philip's church, Charleston, $105 00; through Rev Mr De Laveaux, rector of St Bartholomew's parish, $10 69; through Rev A Glennie, rector of All Saints' church Waccamaw, $35 00; from the Charleston Lecture, $42 23; do. do. (for the week) $10 00; from Rev Paul Trapier, minister of St. Stephen's chapel, Charleston, church offerings, $20 00; from St. Philip's church, Charleston, through Miss Bacot, treasurer, &c. $11 13; through Rev Mr Wheeler, rector of Trinity church, Society Hill, from Major De Whitt, $5, Mrs Wheeler $5, $10 00; through Rev C Hanckel, rector of St. Paul's church, Charleston, balance of church offerings for 1838, $108 57; from Missionary Association of St Michael's church, Charleston, $133 50; donation by Alexander Robertson, Esq., $50 00; total receipts, $2973 97.

April 10, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Alexander Robertson, Esq., late receiving agent at Charleston, S C, from Rev C C Pinckney, minister of N S Santee churches, $20; from Rev J H Fowles, Christ church, Wilton, from a friend, $20; from Mrs B Elliott, $15; three individuals, $15, for Persia, $50; from Mrs Marrigault, $10; Dr Curtis, $10; for China, $20; one half of monthly church offerings, for Greece, $23; from three individuals, for Africa, $13—$106, collected since May, 1838. From Rev Francis P De Lavaux, St Bartholomew's church offerings, $5 50, for China, $2—$7 50; from Rev Paul Trapier, St Stephen's church, $29 25, $23 50, $8 19, and $19 07, $80 01; from Rev S Elliott, jun., Prince William's parish, Colonel James Cuthbert, annual, $50, church offerings, $25, Mrs Myers, donation, $100, $175; from Rev Peter J Shand, Trinity church, Columbia, Africa, $5, ditto, $5, general, $76 37, ditto, $44, $130 37; from Rev David McElheran, St Helena church, subscriptions collected for the past year, $78; from Miss Bacot, treasurer of St Philip's church, $7 45, $7, and $8 37, $22 82; from Rev D J Campbell, St Stephen's church, $3 and $6, $9; from treasurer of St Michael's Church Missionary Association, $34 63, $18 94, $10 46, $21 50, $9 40—94 93; from Mrs E D Clarkson, $50; offerings of St Peter's church, $62 38, $112 38, of which one half, $56 19; from Rev C Gadsden, St Philip's church, $40 and $35, $75; from Rev C Hanckel, St Paul's church, Ratcliffeboro, balance of church offerings for 1838, $54 28; from St Michael's Church Missionary Association, by a lady, $30, church offerings, $148, of which one-fourth, $44 50; contributions from A Robertson, Esq, $50; from Rev Dr Barnewall, St Peter's Church Working Society, for school at Athens, $200, offerings for Africa, $62 38, for China, $5, $267 38—$1270 98; deduct preminm paid for remittance, $25 95—$1245 03. Remitted by Rev Paul Trapier, receiving agent at Charleston, from Charleston monthly missionary lecture, $22 28; church offerings of Trinity church, Columbia, for six months, ending January last, $89 40; special offering of ditto, for China, $3 31; church offerings of Christ church, Greenville, $23 31; ditto of St John's parish, Berkley, $6; donation from Rev Edward Thomas, of do, 6; church offerings of St Paul's church, Radcliffeboro, general, $40, Texas, $7 50, $47 50—$197 80; deduct payment for draft, $2 92—$194 88. Remitted by Rev E C McGuire, of Fredericksburg, Va, from Mrs E McCrae, $10, Miss A Gray and others, balance on a Greek scholarship, 10, $20; weekly offerings of St George's church, $25—$45. Remitted by Thomas Robins, Esq, agent at Philadelphia, from St James' church, Perkiomen, Pa, for African mission, per Rev Professor Reynolds, $5 50; from an unknown friend, per Dr. Johnson, $5; contributions from the female Sunday school of St Andrew's church, Philadelphia, for school at Athens, $73 06; offerings from the female infant school of same church, for printing little books for Athens, $17 55; from the young ladies Bible class of same church, $50; from the Claxton Association, $25; and from the first Greek Mite Society of Philadelphia, $35 56, all for the school at Athens, by John C Pechin, Esq, $201 17; from the missionary box of Mrs Ann Bull, Chester county, Penn, $6; contributions from Chester parish, Chestertown, Md, for African mission, per Rev C F Jones, $68 09; from a member of Christ church, Bunnsville, Pa, thank offering for African mission, per Mr. Stavely, $2 50—$288 26. Remitted by Rev R B Vankleeck, rector, an Easter offering to foreign missions, from St Paul's church, Troy, being part of a collection made in that church on Easterday, $122 25. Remitted by Rev Marshall Whiting, Easter offerings of Zion church, Onondaga Hill, $7 65; contributed by three communicants of ditto, $12 35—$20. Received contribution from Grace Church, New York, by the hands of the Rev Thomas H Taylor, D D, towards the support of the African mission, $250. Received from a lady, by the hands of Rev Henry Anthon, D D, to be added to the collection made in St Mark's church on Easterday, $300. Received from Miss S I Haight, Hudson, per Rev I Pardee, $3. Received contribution from Edward Colston, Esq, of Honeywood, Berkley county, Va, one half of $18 60, $9 30. Remitted by the Rev T W Snow, from Northfield, $16 50, from Bethlehem, Conn, $12 50, $29. Received through Messrs. Swords, Stanford & Co, part of the offerings of St David's church, Cheraw, S C, per Rev A W Marshall, rector, $16. Total receipts, $2522 72.

CHARLES J. ALDIS, Treasurer,
April 9, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—1839.

Education Disposable Fund.

From St George's church, Schenectady, Rev Aldert Smedes, $20.

Missionary Disposable Fund.

From Zion church, Rome, Rev N B Burgess, $14 37; from St George's church, Schenectady, Rev Aldert Smedes, $30.

C N S ROWLAND, Treasurer, 55 Water st.
April 9, 1839.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts, to be applied towards defraying the current expenses of the Seminary, viz.—

From the Rev David Moore, rector of St Andrew's church, Staten Island, N Y, the contribution of that church, $18; from the Rev W R Whittingham, the donation of a friend, who desires to be anonymous, $10; from the Rev George McElhiney, St Ann's parish, Annapolis, Md, the donation of that church, $28 31; from the Rev William E Eigenbrodt, an alumnus of the seminary and minister of St Peter's church, Bainbridge, in the Diocese of Western New York, the donation of that church, $5; and from the Rev A L Converse, rector of the Protestant Episcopal church at Claremont, S C, the contribution of that church, $70.

April 9, 1839. WM. H. HARISON, Treasurer.

PRESS DEPOSITORY.

No. 142 FULTON-ST

Letters have been received at the N. Y. Protestant Episcopal Press, up to April 11, from the following persons, viz.

Rev. L T Bennett, New Haven, with remit; Postmaster, Hingham, Mass; Rev G A Shelton Newton, L I; Rev John Reed, Poughkeepsie, N Y; Postmaster, Detroit, N Y; Postmaster, Pittsburgh, Pa; Postmaster, Nashville, Tenn; Postmaster, Cazenovia, N Y; Postmaster, Rochester, N Y; W W Camp, Burlington, Vt; Rev D Baldwin, Guilford, Conn, with remit; Thomas C Drew, Drewsville, N H, with remit; Rev T B Fairchild, N Y; H Wheaton, Lithgow, N Y; E M Griffing, Little Falls, N Y; Joseph Whetham, Philadelphia, 2; E E H Pease, Albany, N Y, with remit; A A Muller, Clarksville, Tenn; J L Bartlet, Santerville, S C; W H W Darley, Philadelphia; Hooker & Claxton, Philadelphia.

ST. MARY'S HALL, Green Bank, Burlington, New Jersey. The summer term of this institution will commence on Monday, the first day of May.

The importance of a punctual attendance on the first day of the term is respectfully urged upon all who intend to become members of the institution the present season. JOHN P. LATHROP, *Principal Teacher.*

Burlington, April 5, 1839. 4t.

POUGHKEEPSIE FEMALE ACADEMY, MISS CURTISS, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t.

THE first edition of Rev. Mr. Johnson's Sermon having been all sold, the second is now published in tract form, and may be had at Louis Sherman's, 142 Fulton-street; Swords, Stanford & Co, 152 Broadway; or at the Sunday School Union, in Ann-street, at one shilling the single copy, or ten for one dollar.

April 11, 1839.

EPISCOPAL INSTITUTE,

For the Education of young gentlemen, Troy, N. Y.

OFFICERS.—Rev. W F Walker, A M, Principal and Proprietor, moral and intellectual Philosophy and evidences of Christianity. Rev. A T Twing, A M, Superintendent. Rev W H Walter, A M; Mathematics, Natural Philosophy and Rhetoric. Rev. Alva Bennett, A M, Spanish and Italian, History, Geography and Penmanship; J P Edwards, French language and literature, and book-keeping; W H A Bissell, A B, Latin and Greek languages and literature; Amos Eaton, A M, Chemistry and Civil Engineering; J C Andrews, Music.

STUDENTS.—John Knickerbacker Adams, New York; James Watson Webb Averell, Troy; J H Baum, Demarara, S A; Edwin Bennett Blackman, West Troy; Theodore Blackman, do; George Beriah Bouton, Troy; William F Bradley, do; George Douglas Brewerton, do; Thomas Lehre Bulow, Charleston, S C; Augustus Payne Butler, Palmyra; John Winthrop Chanler, New York; Andrew H Cutter, Troy; Sylvester Deming, 2d, Arlington, Vt; George Edwards, Troy; Dudley B. Emerson, Wilton; James B Fellows, Troy; Gideon Granger, Canandaigua; Franklin Haff, New York; Fitz Edward Hall, Troy; William Henry Hall, Troy; David Hawley, West Arlington, Vt; George Hills, Arlington, Vt; James F. Hoffman, Goshen; John S Holden, Lansingburgh; Alexander Hunter, Troy; James M. Hunter, do; John Augustus Huntington, Mobile, Ala.; Samuel Roosevelt Johnson, Jamaica, L I; Theodore Dehon Judah, New York; Burr S Kellog, Troy; Charles Kellog, do; Augustus Barney Langdon, do; Edward Law, East Salem; Lindley Hoffman Livingston, Athens; Edwin Ludlow, New York; Edward W M'Camus, Schenectada; Barnard F B Mackay, New York; Stephen K T Mackay, New York, William Van Horn Miller, Monroe, Mich.; Clarence Green Mitchell, New York; Timothy Green Mitchell, do; Franklin A. Paddock, Glens Falls; Henry A Parker, Troy; Theodore Parker, do; Thomas Parker, do; William Barclay Parsons, New York. Richard H Pattison, Troy; Howard Nott Potter, Schenectada; Morse Schermerhorn, do; William C. Schoolcraft, Troy; George H. Sheldon, do; John Clark Sibley Canandaigua; Samuel Spencer Stafford, Albany; James O'H Swinborne, New York; Edward Thornton Taylor, Troy; Walter Taylor, Waterford; Gilbert G. Thompson Troy; Percy Thorn, do; John B Tibbets, do; Jose Ramon Del Toro, Porto Rico, W I; Hobart Van Zandt, West Troy; Gerard Walton, Saratoga; George Bowers Warren, Troy; George Henry Warren, do; John Esaias Warren, do; Edward A Watrous, do; George Kenneth White, Cherry Valley; Wm. H S White, do; Edward Williams, Newark, N J; John H Yates, Bennington, Vt.—Total 70.

INFORMATION.

NOTICE.—The preceeding is a list of the officers and students of the Institute, for the term commenced November 1st, 1838, ending April 10th, 1839. It exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the divisions under the several instructors, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATIONS.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum: day boarders, without requisites, dining only, (payable as above) $115 per annum; day scholars, without requisites, (payable as above) $60 per annum. No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

March 30. tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. MRS. ISAAC WILKINS and MISS BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq.; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

POETRY.

JUDITH AT THE TENT OF HOLOFERNES.

BY J. G. WHITTIER.

Night was down among the mountains,
In her dim and quiet manner,
When Bethulia's silver fountains
Gushed beneath the Assyrian banner;
Moonlight o'er her meek dominion,
As a mighty flag unfurled,
Like an angel's snowy pinion
Resting on the darkened world!

Faintly rose the city's murmur,
But the crowded camp was calm;
Girded in their battle-armor,
Each a falchion on his arm.
Kingly chief and weary vassal
In the arms of slumber fell;
It has been a day of wassail,
And the wine had circled well.

Underneath his proud pavilion
Lay Assyria's champion,
Where the ruby's rich vermilion
Shone beside the beryl-stone.
With imperial purple laden,
Breathing in the perfumed air,
Dreams he of a Jewish maiden,
With her dark and jewelled hair.

Who is she—the pale-browed stranger,
Bending o'er that son of slaughter?
God be with thee in thy danger,
Israel's lone and peerless daughter!
She hath bared her queenly beauty
To the dark Assyrian's glance;
Now a high, and sterner duty
Bids her to his couch advance.

Beautiful and pale she bendeth
In her earnest prayer to Heaven—
Look again—that maiden standeth
In the strength her God has given!
Strangely in her dark eye kindled,
Hot blood through her cheek is poured,—
Lo, her every fear hath dwindled—
And her hand is on the sword!

Upward to the flashing curtain,
See, that mighty blade is driven—
And its fall!—'tis swift and certain
As the cloud fire's track in heaven!
Down, as with a power supernal,
Twice the lifted weapon fell—
Twice—his slumber is eternal—
Who shall wake the infidel?

Sunlight on the mountains streameth
Like an air-born wave of gold;
And Bethulia's armor gleameth
Round Judea's banner-fold.
Down they come—the mailed warriors,
As the upper torrents sally,
Headlong from the mountain-barriers
Down upon the sleeping valley.

Rouse thee from thy couch, Assyrian!
Dream no more of woman's smile—
Fiercer than the leaguered Tyrian,
Or the dark-browed sons of Nile,
Foes are on thy slumber breaking—
Chieftain, to thy battle rise!
Vain the call—he would not waken—
Headless on his couch he lies.

Who hath dimmed your boasted glory?
What hath woman's weakness done?
Whose dark brow is up before ye,
Blackening in the fierce-haired sun?
Lo! an eye that never slumbers
Looketh in its vengeance down;
And the thronged and mailed numbers
Wither at Jehovah's frown.

From the Utica Gospel Messenger.

CLERICAL CHANGES.

We know of no topic of more frequent, and, it might be added, more severe remark, than that of the removals of clergymen from one place to another. The evil, as we well know, is a great one, and widely prevailing; and we presume there is not a member of the Church, clerical or lay, who does not desire to apply a remedy. We are not going now to point out such remedy, but will attempt to consider the causes of the evil complained of.

The first will be found in an improper estimate of the true design of the Christian ministry. In an age like the present, of great enterprise and mighty progress in all the affairs of the wisdom, power, importance, and magnificence of human majesty, *almost* omnipotent, it is not marvellous that there should be mingled, with some love of religion, the idea that even Gospel institutions must be made to further plans of worldly gratification. Here is a fine and fertile country—that is the proper place for a village, or perhaps a county seat. There is a fine lot for a church: one must be built. It must be a fine and expensive edifice; and then, whether *one*, or *ten thousand dollars in debt*, we must have in it a clergyman of powerful talent, of thrilling eloquence; one, who by his novelty of manner, his thrilling pathos, his lofty flights of fancy, will fill up our house as fast as our village grows—for what? gentle reader, for what? To gather souls to the great Shepherd of Israel—to bring salvation! Ah! perhaps; but in the first place, "fill our house"—"sell our pews"—"pay our debts!" And there is another consideration, often strongly marked in the speculation of church building—and that is the enhancement of property valuation in village lots. While there is this influence upon a parish there must be frequent changes in the minister of it: for it will secularize him, so bring him into plans of worldly character, that if he had all knowledge, and understood all mysteries allowed to mortals in this age of the world, he could not keep himself upon the top of the wave of the sea of speculation. He must be sometimes in his study, sometimes in his closet; and while he is so, those, who are wiser in their generation than the children of light, will get the start of him; hence, he must move: for "he is not up to the spirit of the age."

Immediately connected with this point is the generally pravailing taste, as to preaching.

If we are not very greatly deceived in our observation, the sentiment is prevalent that the preaching of the Gospel should consist in beautiful exhibitions of tasteful phraseologies—startling thoughts—thrilling descriptions—flights of imagination—thundering bursts of eloquence, and the like. Now, our old-fashioned notions are a little different. We suppose, that the preaching of the Gospel should exhibit in a very simple manner the exposition of sacred truth. This simplicity is in perfect accordance with taste and eloquence, that is, if by eloquence you mean, "proper words in proper places." But that which some call eloquence, the sprightliness of fancy's colored weavings, the finely turned metaphor, and the graceful climax, set off with like graceful gesture, does not always prove the best conductor to the exposition of scriptural truth; hence, as is often seen, the man who but the other day called a throng together, and on whose lips thousands hung, soon finds "none so poor to do him reverence." We say it gravely, we say it before God, in solemn conviction of the truth that this *momentary admiration*, this *ephemeral popularity* bestowed by those who look more at the garniture of the Church of God, and the gratification of their own feelings, than to the solid advancement of spiritual improvement, will inevitably produce frequent changes in the parochial ministry. It is impossible it should be otherwise: for as soon as the novelty subsides, and that in a brief period, some other novelty will be required—another incumbent must be sought.

Every thing on this subject should be resolved into the question—Is our present teacher a man of strength to fill his post? Has he an ardent piety? Is he devoted to his Master and the souls of men? Is he capable of instructing us and our children in the way of salvation? Can he expound God's word, and send us from the sanctuary, not to dwell upon his personal attractions, not to criticise, but to study and to pray? The man that can do all this, relying upon the Spirit of his Lord, and finding his way to the hearts of his people as a faithful minister of the New Testament, as one not only commissioned of God, but from his personal worth and labors, entitled to confidence and affection, may hold the same post for years. But if reliance be placed on the adventitious qualifications to which allusion has been made, there must, in the nature of things, be an early change.

There is another cause: it is, we are aware, a very delicate one to approach; but it is a cause of very frequent changes. We speak of this, as we have some observation, and some knowledge from the experience of others. It is—inadequate support. We mean here to speak very plainly on this subject, and we shelter ourselves under no names, or authorities; but we ask those who talk on these matters, to say, whether truth and common justice do not demand a more prompt attention to this particular.

In the first place, it should be considered, that clergymen are professional men, compelled from the very character of their occupation to withdraw themselves from all those speculations and employments, by which other professional men make themselves comfortable in the world. They are, as a body of men, without a compliment, as well able to find their bread as others: for had they given their attention to law, or to medicine, it is fair to believe, that they would have proved themselves equal to their brethren, in the department that might have been selected.

What is the present state of this matter? It very often happens, that the clergyman, who at no little expense, has carried himself through the preparation for the sacred office; and at further expense, has gone far with his family, to make his abode, under the expectation of an ample support, finds, at the end of one or two years, that he has not the means to provide for those, to whom he is, on every principle bound. Why is this? Shall we not state facts, well known, when we say, the subscription, begun under the momentary excitement of warm, and, no doubt, honest feeling, has been found too large to be sustained? Mr. A. has failed in the speculation from which he hoped to become the "Lord of the Manor," and so has nothing; Mr. B. has gone off to a more promising establishment; and Messrs. X., Y., and Z., want the parson to take goods and accept orders, they getting their profits and he paying cash prices for goods at barter. His salary was engaged at $600 per annum. What third or tenth-rate lawyer, or physician would be willing to engage to raise a family having no permission to engage in profitable speculations, would think that he could get forward on this amount? and yet, who of our readers does not know, that most of the clergy of the Church could make, at some other business, a vastly better living than this? And, again: how many of the clergy have failed to realize what was promised them?

We are not proposing these questions, because we have any personal feeling in this matter, nor because we are disposed to make a single complaint of any instance; but we speak right out, and right onward, on this subject, because we know, and can give cases enough, in which there is an abundance of evidence, that clerical changes arise as often from lay failures, as from any other cause; and we hold it a solemn duty to put the question home—are the frequent removals of clergymen occasioned more by them than by their own people?

We are no apologists for clerical error, or fault; but if all who loved the cause of Christ and his Church would pay for and support that cause in sincerity, and of the ability that God hath given, there would be no trouble on this subject. We will not extend our present remarks further. We have more on this subject, and mean to give it—another day.

Selected for the Churchman.

THE ASTONISHING DEPTH OF THE HUMILIATION OF OUR REDEEMER.

Wonder, O heavens! and be astonished, O earth! "He, who was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant;" and not only so, but "became obedient unto death," and condescended for a while to take up his abode in the gloomy caverns of the grave. O how strange and wonderful! O the height, and depth, the length and breadth of Jesus' love! Is this the glorious personage who is declared to be the "King of kings, and Lord of lords?" Does *he* enter the dark domains of death "the king of terrors," and continue for a while under the power of the grave? Oh, what language can sufficiently set forth the condescending grace and love of our incarnate God!—But

Let us consider the benefits which Jesus, by his death and lying in the grave, hath procured for his Church and people.

By his dying he hath conquered death and hell, and hath most effectually provided for the everlasting triumph of all those who seek refuge in his blood and righteousness; and by his lying in the grave he hath blessed it to, and perfumed it for all his followers. In consequence of this we are taught to consider it as a bed of repose to all his people. Hark!—he says, "O death! I will be thy plague, O grave! I will be thy destruction." And hath he not spoiled death of his power, so as to render him incapable of hurting those who are united to him? Is he not "risen again as the first fruits of them that sleep?" giving assurance to such as sleep in him that their bodies also shall be raised from the dust of death: that though "sown in corruption it shall be raised in incorruption; that though sown in dishonor it shall be raised in glory; and that, though sown in weakness, it shall be raised in power?" And hath he not hereby made a most happy provision for fortifying us, if we are in the number of his faithful followers, against the fear of death?

Did my Redeemer, may the believer say, lie in the cold and silent grave? and is his resurrection a pledge and earnest of mine? Why, then, should I be afraid to die? Oh for a firm and lasting faith in him, who is the Saviour of sinners! Death may, and will feed upon the bodies of the saints, as well as of those who have no particular interest in Him; but "the upright shall have dominion in the morning." With what gratitude and thankfulness, mingled with wonder and astonishment, should those, whose hearts cleave to him for all their salvation, think of him as giving himself up a prey to death, and combatting the gloomy horrors of the tomb. Rejoice, then, O believer in Jesus! he "died for thy sins, and was raised again for thy justification." He humbled himself to death that thou mightest be exalted to glory and a crown.

We may and ought to mourn for our sins, which were the cause of his death; but we may and ought also to rejoice in the special benefits and advantages resulting from it to all who are brought near to God. Why did he suffer so much? why was he, for a time, forsaken of his Father? why did he die? Why!—That such rebels as we are might be taken into favor, and blest with the smiles of God's reconciled countenance. Oh! how surpassing knowledge is the Redeemer's love to poor sinners, who are willing to come unto him!

Hath he made thee willing! Blessed sign and token of the gracious intention of his heart toward thee? Mayest thou now be sweetly constrained to look unto, and confide in him, as thy Jesus, the "Lord thy righteousness and strength;" for all the rich and precious promises on which he hath encouraged thee to hope for the conducting thee safely through this world to the heavently *Canaan*, where he will bring those whom his Father hath given him, that they may behold his glory. Blessed be God for Jesus Christ!

EXHORTATION.

And now, dearly beloved in the Lord, suffer the word of exhortation. "We have eaten and drunk in the presence of Christ," in remembrance of him who was given a sacrifice for the sins of his people. But do our hearts cleave unto him for all our salvation? If they do, blessed be God for such displays of his grace; for by his grace we are what we are: from him proceed all good desires. The Lord make us deeply sensible of the obligations which arise from grace received, and make us more dependent upon him for the grace we need for our continuance in the divine life: for we can no more keep ourselves than we can new make ourselves. All who are kept from the fatal entanglements of sin are "kept by the power of God through faith." Look, therefore, ye redeemed of the Lord, to your mighty Redeemer, that he may keep you and enable you to persevere in his good way. You have this day, in effect, sworn allegiance to him: oh, be mindful of your sacred oath! The Lord help you and "fulfil in you the work of faith with power." To him I commend you and the word of his grace which is able to build you up, and to give you an inheritance among them that are sanctified;" and pray that "the grace of our Lord Jesus Christ may be with your spirit." Amen.

BENEFITS OF FORMS OF PRAYER FOR PRIVATE DEVOTION.

Let us bear in mind the precept of the wise man. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing beford God; for God is in heaven, and thou upon earth; therefore let thy words be few." Prayers framed at the moment are likely to become *irreverent*. Let us consider for a few moments before we pray, into whose presence we are entering,—the presence of God. What need have we of humble, sober, and subdued thoughts! as becomes *creatures*, sustained hourly by his bounty; as becomes *lost sinners* who have no right to speak at all, but must submit in silence to him who is holy; and still more, as grateful *servants of him* who bought us from ruin at the price of his own blood; meekly sitting at his feet like Mary to learn and to do his will, and like the penitent at the great man's feast, quietly adoring him, and doing him service without disturbance, washing his feet (as it were) with our tears, and anointing them with precious ointment, as having sinned much and needing a large forgiveness. Therefore, to avoid the irreverence of many or unfit words and rude half-religious thoughts, it is necessary to pray from book or memory, and not at random.

It may be objected, that this reason for using forms proves too much, viz. that it would be wrong ever to do without them; which is an over-rigorous bond upon Christian liberty. But I reply, that reverence in our prayers will be sufficiently secured, if at our stated seasons for prayer we make use of forms. For thus a tone and character will be imparted to our devotion throughout the day; nay even the very petitions and ejaculations will be supplied, which we need. And much more will our souls be influenced by the power of them, at the very time we are using them; so that, should the occasion require, we shall find ourselves able to go forward naturally and soberly into such additional supplications, as are of too particular or private a nature, to admit of being written down in set words.

In the next place, forms of prayer are necessary to guard us against the irreverence of *wandering* thoughts. If we pray without set words, (read or remembered,) our minds will stray from the subject; other thoughts will cross us, and we shall pursue them; we shall lose sight of his presence whom we are addressing. This wandering of mind is in good measure prevented, under God's blessing, by forms of prayer. Thus a chief use of them is that of *fixing the attention*.

Next, they are useful in securing us from the irreverence of *excited thoughts*. And here there is room for saying much; for, it so happens forms of prayer are censured for the very circumstance about them which is their excellence. They are accused of impeding the current of devotion, when, in fact, that (so called) current is in itself faulty, and ought to be checked. And those persons (as might be expected) are most eager in their opposition to them, who require more than others the restraint of them. They sometimes throw their objection into the following form, which it may be worth while to consider. They say, "If a man is in earnest, he will soon find words; there is no need of a set form of prayer. And if he is not in earnest, a form can do him no good." Now that a man who is in earnest will soon find words, is true or not true, according to what is meant by being in earnest. It is true that in certain times a strong emotion, grief or joy, remorse or fear, our religious feelings outrun and leave behind them any form of words. In such cases not only is there no *need* of forms of prayer, but it is perhaps impossible to write *forms* of prayer for Christians agitated by such feelings. For each man feels in his own way,—perhaps no two men exactly alike; and we can no more write down *how* men ought to pray at such times, than we can give rules how they should weep or be merry. The better men they are, of course the better they will pray at such a trying time; but you cannot make them better; they must be left to themselves. And, though good men have before now set down in writing forms of prayer for persons so circumstanced, these were doubtless meant rather as patterns and helps, or as admonitions and (*if so be*) quietings of the agitated mind, than as prayers which it was expected would be used literally and entirely in their detail. As a general rule, forms of prayer should not be written in strong and impassioned language; but should be calm, composed, and short. Our Saviour's own prayer is our model in this respect. How few are its petitions! how soberly expressed! how reverently! and at the same time how deep are they, and how comprehensive!—I readily grant, then, that there *are* times when the heart outruns any written words; as the jailor cried out, "What shall I do to be saved?" Nay, rather I would maintain that set words should not attempt to imitate the impetuous workings to which all minds are subject at times in this world of change, (and therefore religious minds in the number,) lest one should seem to encourage them.

Still the question is not at all settled; granting there *are* times when a thankful or a wounded heart bursts through all forms of prayer, yet these are not *frequent*. To be excited is not the *ordinary* state of the mind, but the extraordinary, the now and then state. Nay, more than this, it *ought not* to be the common state of the mind; and if we are encouraging within us this excitement, this unceasing rush and alternation of feelings, and think that this, and this only, is being in earnest in religion, we are arming our minds, and (in one sense) I may even say, grieving the peaceful Spirit of God, which would silently and tranquilly work his divine work in our hearts. This, then, is an especial *use* of forms of prayer, *when* we are in earnest, as we ought always to be, viz, to keep us from irreverent earnestness, to still emotion, to calm us, to remind us what and where we are, to lead us to a purer and serener temper, and to that deep unruffled love of God and man, which is really the fulfilling of the law, and the perfection of human nature.

Then, again as to the usefulness of forms if we are *not* in earnest, this also is true or not as we may take it. For there are degrees of earnestness. Let us recollect, the power of praying, being a habit, must be acquired, like all other habits by practice. In order at length to pray well, we must begin by praying ill, since ill is all we can do. Is not this plain? Who, in the case of any other work, would wait till he could do it perfectly, before he tried it? The idea is absurd. Yet those who object to forms of prayer on the ground just mentioned, fall into this strange error. If, indeed, we could pray and praise God like the angels, we might have no need of forms of prayer; but forms are to teach those who pray poorly to pray better. They are helps to our devotion, as teaching us what to pray for, and how, as St. John and our Lord taught their disciples? and, doubtless, even the *best* of us prays *but* poorly, and *needs* the help of them. However, the persons I speak of, think that prayer is nothing else but the bursting forth of strong feeling, not the action of a habit, but an emotion, and therefore, *of course* to such men the very notion of *learning* to pray seems absurd. But this indulgence of emotion is in truth founded on a mistake, as I have already said.

Rev. Mr. Newman.

TRANSCENDENTALISM.

I cannot refrain, however, from presenting my readers here with one passage from Poiret, whom Vitringa has undertaken in particular to refute. It reminds one so forcibly of many passages with which he meets in the *transcendental* writers of our day, who lay claim to the credit of new discoveries in the art of philosophizing, that he cannot refrain from believing, that after all, "there is nothing new under the sun." I shall not attempt to translate the passage; and this, for the simple but altogether sufficient reason, at least sufficient in respect to me, that I am utterly unable to do so, not understanding what Mr. Poiret says nor whereof he affirms. I give it to the reader therefore in its original and transcendental costume. It is a summary of his theory in respect to the nature of sin.

Cap. iv. sect. 14. "Si itaque ego, qui per Deum cogitatio sum spontanea, (at nihil a me,) maneam in nihilo, quod est non-determinatio a me, ad me, per me, pro me, sum que mihi ut qui ex me, ad me, et per me nihil sum, volo, opto, eligo, operor, etc., tum non pecco. Sed si illud NIHIL absit, id est, si ego, res sponte cogitans (qui tamen nihil a me) deficiam a nihilo, a non-determinatione a me, ad me, per me, etc., adsitque aliqua realitatis larva inanis, qua ego, qui nihil sum, mihi is videar qui a me aliquid sim, sciam, bene optem, velim, operer, tunc, eo ipso pecco. Unde patet, peccatum, non cogitationem spontaneam ejusve positionem actualem esse, sed esse ABSTINENTIAM NIHILI in mente debiti, sive nihili privationem, ipso nihilo longe imperfectiorem et deteriorem; etiamsi id vel Dei proxima imitatio interdum esse videatur."

I have my doubts, whether even Coleridge himself, in the most transcendental of all his flights, (which are sometimes counted lofty and sublime by his admirers, as one cannot well avoid believing, because they lose sight of him, and think he must of course be soaring aloft,)—would have been able, with all his invention and boundless fecundity of words, to go beyond the once admired, but now long-forgotten Peter Poiret.

Professor Moses Stuart.

OMNIPOTENCE OF GOD.

It is God whose energies are extended through earth, and sea, and air, causing the unnumbered and beneficial results which we ascribe to nature. It is God by whom all those contingencies which seem to us fortuitous and casual are directed, so that events, brought round by what men count accident, proceed from divine, and therefore irresistible appointment. It is God by whom the human will is secretly inclined towards righteousness; and thus there is not wrought a single action such as God can approve, to whose performance God hath not instigated. It is God from whom come those many interpositions, which every one has to remark, in the course of a long life, when dangers are averted, fears dispersed, and sorrows removed. It is God, who, acting through the instrumentality of various, and, to all appearance, conflicting causes, keeps together the discordant elements of society, and prevents the whole framework of civil institutions from being rapidly dislocated. It is God—but why attempt to enumerate? Where is the solitude which God does not fill? where is the creature which God does not sustain? where is the want which God does not supply? where is the motion which God does not direct? where is the action which God does not overrule? If, according to the words of the Psalmist, we could ascend up to heaven, and make our bed in hell; if we could take the wings of the morning, and dwell in the uttermost parts of the sea; in all this enormous travel, in this journey across the fields of unlimited space, we could never reach the lonely spot at which Deity was not present as an upholder and guardian; never find the lonely world, no, nor the lonely scene on any of those globes with which immensity is strewed, which was not as strictly watched by the ever watchful eye of Omniscience, as though every where else the universe were a void, and this the alone home of life and intelligence.

Rev. H. Melvill.

THE CHURCH IN ADVERSITY.

The temporal advantages, respect, and influence, which, by the blessing of God, the Church has enjoyed, and which Churchmen may rightly enjoy, in times of tranquillity, when kings are her nursing fathers, and queens her nursing mothers, I duly appreciate. But in contemplating the obligations of the pastoral office, our best lessons of duty will generally be found in the history of the Church in a different state. In this view there is not, perhaps, a brighter page in the history of the Church of England than the grand rebellion, if we consider it in a Christian spirit; when we view seven or eight thousand men suffering every privation, and every insult, and every calumny, for truth and righteousness' sake, and exercising the duties of their office at every risk, for the benefit of those who still adhered to them.

Dr. Walker, Bishop of Edinburgh.

THE APOSTOLICAL AGE OF THE CHURCH.

There was, at first, no distinction of sects and opinions in the Church; she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety, or, which is all one, by fidelity, and infidelity; "for faith hath in it the image of godliness engraven, and infidelity hath the character of wickedness and prevarication." A man was not then esteemed a saint, for disobeying his bishop or an apostle: nor for misunderstanding the hard sayings of St. Paul about predestination; to kick against the laudable customs of the Church was not then accounted a note of the godly party; and to despise government was but an ill mark and weak indication of being a good Christian. The kingdom of God did not then consist in words, but in power, the power of godliness; though now we are fallen into another method; we have turned all our religion into faith, and our faith is nothing but the productions of interest or disputing; it is adhering to a party, and a wrangling against all the world beside: and when it is asked of what religion he is of, we understand the meaning to be,—what faction does he follow; what are the articles of his sect; not what is the manner of his life: and if men be zealous for their party and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Corah, or proud as the fallen angels.

Bishop Jeremy Taylor.

CHRISTIAN COWARDICE.

It is a reproach, I believe, peculiar to the Christians of this age and nation, that many of them seem ashamed of their Christianity; would not perhaps be said to have thrown it aside, yet would by no means be imagined much in earnest about it; and therefore study, if possible, to conceal their way of thinking; or, when they are attacked upon it, excuse their piety, as others do their vices, with a sort of laughing half-defence; and shift off the subject as well and as soon as they can. Amost astonishing treatment of what our eternal happiness depends on; especially when our Saviour expressly requires us to *confess him before men*, as even we expect that he should *confess us before his Father which is in heaven.* It is not meant that we should be affectedly forward in talking of our religion; but, whenever we are called to do so, unaffectedly own it, and stand by it. In such a case, dissimulation, or even reserve, is a mean-spirited desertion of the worthiest cause in the world: and the words of the holy Jesus on another occasion are justly applicable to this, *that he who is not for him is against him.* Whoever is unwilling to be taken for a pious and good man, runs a good risk of soon becoming a profane and bad one.—*Archbishop Secker.*

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E Mather, Attorney, &c. No. 44 Wall street.
March 30. tf

A DICTIONARY OF THE CHURCH, by the Rev William Staunton, just published by Louis Sherman, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.
March 23, 1839. 6t.

ST. BARTHOLOMEW'S CHURCH.—All the unsold pews in this Church (corner of Lafayette place and Great Jones st.) will be offered for sale at public auction, early in the month of May. Terms and day of sale will be made known in future advertisements.
New York, March 23, 1839. 3t.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted for study and the education of youth.

The school is entirely select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with the scholars is parental and social in its nature, that talent may be elicited, the disposition known and improved, while the mind is elevated and the heart improved. The teacher and his scholars are companions and friends, associated together at the family altar and family table, in their studies and their amusements, so that as far as possible the improvement in manners, in morals, and in learning, may go hand in hand.

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Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D.D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.: Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.
March 23, 1839. 6t.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839 tf.

CHURCH ORGAN, at auction, on Wednesday, March 20th at 12 o'clock, at the house No. 310 Broadway. It is of sufficient compass for a small Church, or lecture room. Further particulars, and examination, on application to WILLIAM W. SHIRLEY,
March 15, 1839, 1t. Fulton street.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.
Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,
New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

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Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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